

# Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

## Led to the Light.

By HUDSON TUTTLE.

### CHAPTER VI.

#### THE SALOON.

Billy Kellar expressed himself in language more forcible than elegant to the crowd that lingered disappointed of their victim. His regeneration evidently had not yet been more than superficial. He intimated that the end had not yet been reached, and an oath, such as would have been horrible to a less excited crowd, escaped him as with a nod to the evangelist he edged his way out of the sacred portal. He walked rapidly, turning into a narrow lane which led to the rear of his saloon. Entering, he turned up the dim lamp, went behind the bar, and from habit, seized a towel and began wiping the stained and shining counter.

"I had nearly wiped out the grudge I owed that high-flying Canning with his air of superiority; and its not too late yet if Billy Kellar knows himself! Two birds with one stone, and I can sling it."

He adjusted the few glittering decanters, and taking down a black bottle poured out a full glass, raised it to his lips and poured it down without swallowing.

"That is the pizen I keep for myself. Ten years since it left Kentucky."

The door hesitatingly opened and an unkempt man entered with a shuffling step. Once he had been of splendid physique, square-shouldered, and solidly built, as though intended to last a century. A square forehead and heavy jaws denoted strength and endurance. His face was bronzed and swollen and his stubble beard and straggling iron-gray locks, indicated the self-neglect of abasement. A ragged coat was buttoned close, and a torn hat was pulled over his forehead. He came forward with the uncertain manner of a mendicant, and stretching out a trembling hand, said in low tones:

"Can I have a glass of whiskey?"

"Have you the pay?" asked the keeper without looking at him.

"I will get it for you to-morrow. Have a job then, and I can't sleep."

"Oh, you can't, hey? Well, Budd Rogers, you'll have to No pay, no drink. You have not paid for your last."

"I will, I will," replied the man, "I did not get work to-day and could not. Give me a glass," he implored like a disappointed child, "and I'll pay for both to-morrow."

"Oh, none of your games. Get out of here, quick."

Rogers slowly put his hand into his pocket and drew out a little package wound around with a handkerchief; he opened it, and held up a gold ring.

"Will you give me a drink for that?"

The keeper's eyes sparkled as he said: "Yes, Budd, you may have two and get as drunk as you please."

Rogers took a step toward the bar, and Kellar placed a bottle and glass before him. Suddenly a change came over his face. It seemed to him that a hand seized him with a grasp of iron. He did not want to drink. His past life came before him, burning into his consciousness like flame.

"Put it up, Billy Kellar," he said in a voice of command. "I have done. Do you remember the first time I came here? I owned as good a house as there was in town. I had as good a wife, and I had a daughter who was my pride. Look at me? All that is left of home and wife and child! The home is in your hands, my neglected wife dead, blessedly dead, and my dear daughter Mildred forsaken, went out into the world. Oh, God, what became of her? What dark and forbidden paths she trod I do not know."

His breath came short and fast.

"I am done. I will never taste the accursed thing again." "Oh, you have had these spells before, old man," mockingly said Kellar, "and they straighten you up and do you good. Sign the pledge and keep it till you get a dollar ahead. Let me see the ring?"

"No," replacing it in his pocket, "it is my pledge."

The keeper poured out a full glass. "Oh, take a last drink, a sort of parting forget-me-not. It is my treat."

With a look of unutterable scorn Rogers turned and shut the door behind him.

"Ah, ha! Wait till to-morrow and he'll be begging again. Well rid of him now for better game."

A quick nervous step was heard in the creaking snow, and a figure, closely wrapped in a black cloak, entered, carefully closing the door the visitor glanced around and asked: "Are we alone?"

"Quite, as you see. Bolt the door, the blinds are closed." Throwing aside his disguise the immaculate evangelist revealed himself.

"Give me a stiff'ner, Billy," said Rev. Howarth, "one of your best mixtures, and then to business."

Billy, with a prescient knowledge of what Howarth wanted, mixed the contents of several bottles, and with a dexterous shake, poured out the liquor.

"Take one yourself, Billy," said the evangelist.

"A straight one?" was the sententious reply.

"Now," said Howarth, leaning over the bar confidently, "how did you bag the game?"

"Easy enough. She came, as you told me she would, on the eight-o'clock train, and started to walk to the hotel, I met her and told her you had sent me to conduct her. I led her through the alley; a blow with a sand-bag, a second blow to be certain, that was all. Just then old Lane's fool came up from one side, and I heard steps on the other. I gave the old fool a swipe and ran for the church."

"You are thorough and reliable, and the best part of all, you did get the infidel's foot into the trap fair and square."

"And he'll not get it out soon. Didn't we raise a racket? Where did you find the girl? Oh, you need not hedge with a friend."

"When in Buffalo, you know I made a great hit there, the church would not half hold the people, over two hundred souls saved from the burning. I became so weary of the plety, betook me to a house where they discount righteousness. Well, I found this girl. She was a delay, I think I fell in

love with her as the term goes. That was a year ago. Such devotion could not last more than six months at least. She believed me, and expected I would take her away from the place she detested, and make her my wife, when she found that I wavered she became wearisome, followed me, and threatened to expose me. That was her errand here. She swore she would come into the church, and when I called for experiences, tell her story. That is why I had to resort to extreme measures."

"Well, she will not tell now. But you will have to be generous with me. You will not often find such a friend as I."

"I expect to be generous. The committee will give me five hundred for my week here, and you shall have that."

"Oh, that will do for a retainer, but when I take such chances, a thousand sounds better."

"A thousand then, but you will have the remaining business—the case of young Canning."

"You mean implicating him and hanging him if we can?"

"Just so. It will be a black eye to skepticism if it can be done, and done it can be. Besides I want him out of the way. I have determined to marry and lead a straightforward life, and Canning is in the way of my doing so."

"Ha, ha," laughed Kellar, "I see, you are smitten with the charms of Miss Stanwick."

"So from the first glance, and I said it was a shame to have such a lamb of the Church united to a goat of the world."

"Howarth," replied Kellar, looking him straight in the face, "you can talk more religiously over rascality than any man in America. Your assurance and cheek make me afraid of you."

"We are too old friends to be afraid of each other. It's a good many years since we were boys together in the dull village in New York. We have followed devious paths since then, I was a failure, until I took up the staff of an evangelist. We all have our strong points, and mine is in making people insane over sin."

"And a pretty guide-board you are!"

"What is a guide-board for except to tell the way? Do you expect a guide-board to run up and down, leading people? Oh, you mistake the purpose of a guide-board. If as good conduct were required of preachers as they preach of, few would be in the pulpit."

"Does your mother wail over you as she did when a boy? You were a very devil then, and no one but she saw any good in you."

"Oh, yes, her letters are full of sorrow and admonition. She rejoices at my being called by God for the great work but she doubts my holding fast. You see, I had a devil for a father, and she forgave us everything on that account, I am a chip of the old block, redeemed by piety. But enough of this, and another glass, straight, and I will return to my lodging before too late, it will appear questionable."

(To be Continued.)

Written for the LIGHT OF TRUTH.

### Is Civilization Dependent on Christianity.

LYMAN C. HOWE.

It is the boast of many Christians that civilization owes its origin and development to Christianity. The claim is passively conceded by many who are not in active sympathy with the Church. It has been so often repeated and so rarely questioned that the "common people accept it gladly" as a clear evidence of the divine origin and authority of the Christian religion. That the moral teachings of Jesus are civilizing in their tendency when accepted and practiced, may seem self-evident at a glance; and if we select the precepts and examples suited to the idea before us, we may, by common consent, acknowledge that such sentiments enter as ruling factors into the highest ideals of modern civilization. But they are not original with Jesus, do not belong exclusively to Christianity, nor to any one man or class, or to any one age or epoch. These superior ideals that have voiced themselves through various sages and prophets in all countries, through scores of thousands of years, are the common inheritance of mankind and find recognition, expression, and personal illustration according to the evolution of races and the circumstances that accompany and modify events. The golden rule is no less golden because enunciated by Buddha, Confucius, and many others, centuries before the date ascribed to the birth of Jesus; nor any more valid or divine, because repeated centuries later by the man of Nazareth. If the Christian system is to be credited with anything specifically its own, and attended with great consequences in the history of civilization, it must be looked for in the line of its sectarian character, its organic expression, and dogmatic theology. Outside of these the golden rule, the forgiving love, the demands of faith, the promises of immortality and penalties as moral incentives, belong as much to Buddhism as to Christ, as much to India, Asia, and China as to Europe, Egypt, or Palestine. The civilizing influence of Christianity then must be estimated by the history of the Church and its organized system of faith and dogma, whether they represent the true spirit of Buddha, Jesus, Mohammed, or Napoleon. It is customary for broad-minded Christians to deny the standards of theology and the sectarian schools, whenever they are believed to misrepresent the primitive doctrines of love, justice, and truth as exemplified in the reputed life and teachings of Jesus; and to insist that the influence of Christianity must be estimated, not by its theology, or the modern Church, but by the life and teachings of its accepted founder. If the precepts and examples of Jesus most prominent in the moral standards of the age could be traced to no other time, place, or person, there might be some strength to this apology; but even then, the influence of his moral maxims could only be judged by the history of their power expressed in orderly line of procedure as the special sequence to the causes instituted at the beginning of the Christian Era, and continuously propagated and applied within the pale of Christian theology. Therefore we can not consistently credit Christianity with any more direct influence in the history of civilization than the totality of events allied to Christian theology will justify. What do we know of Christianity but by the meagre sketches in the New Testament, and the application that has followed down the centuries by the united Church system that has kept the gospels prominently before the nations of the earth, however much shaded and distorted they may have been by the dogmatism of theology? What would we likely know of its in-

fluence on civilization, if no system of faith had been crystallized into creeds, and carried into organic expression by which the world has been impressed and measurably directed in all its affairs? For purposes of moral distinction and careful study of doctrines and the merits of Christian faith we may insist on holding steadily to the original test and the sentiments outlined in the New Testament. But to estimate the influence of the gospels in the development of civilization we can only trust to the facts that have followed in the shadow of the Church which is its outward index so far as events have been moulded by it. Accepting this standard, what do we find in the history of the Church as clearly and directly related to governments and science that sustain the claim that Christianity is the great civilizer? Has Christian theology encouraged the investigations that have led all the splendid train of discoveries that bear such transcendent fruit in every department of modern civilization. On the contrary, while the Church dominated the State, and theology dictated the course of empire, science was constantly handicapped, hedged, choked, and subdued to the caprices of the Church. The advancement of civilization was retarded and the world held in a state of semi barbarism for more than fifteen hundred years by the blighting influence and dogmatic dictation of theological authority. To say that such theology did not represent the true spirit of Christ, as set forth in the Gospels, does not help the matter at all; for the Church was the power, that was felt in the name of Christ, and the Bible was made the authority to which all appeal must come, and its influence on the world's history was confined to the organized creed that was accepted by Christianity.

That creed was authority for both Church and State. All scientific discoveries were subject to its rulings, and those rulings were in the interest of the faith which had germinated in the gospels and developed under the inspirations of their accepted interpreters. Every attack upon science was fortified by references to Scripture. The offence of Bruno, centered in his teachings of astronomy, which are now universally accepted as scientific truth. It was Christianity in its organized and authoritative aspect that burned him at the stake. It was Christianity, as expressed through the Church, that compelled Galileo, on his knees, to swear: "I, Galileo, being in my seventeenth year, being a prisoner, and on my knees, and before your highnesses, having before my eyes the holy gospel, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth." It was the same organized expression of Christianity that compelled him to swear to denounce to the Inquisition any other man of science whom he might know as holding and teaching similar views of the movement of the earth. It was Christian faith, dogmatically systematized that caused Peter Damiani, the noted chancellor of Pope Gregory the VIII., in the eleventh century, to declare "all worldly sciences to be absurdities and 'fooleries.'"

"The most careful inductions from ascertained facts were regarded as wretchedly fallible when compared with any view of nature whatever given or even hinted at in any poem, chronicle, code, apologue, myth, legend, allegory, letter, or discourse of any sort which had happened to be preserved in the literature which had come to be held sacred." Prof. White in *Popular Science Monthly*, December, 1892. Let us keep in mind that while these dogmatic obstructions to science may not correctly represent the primitive teachings of Jesus, they are the only manifestations of Christianity distinctly traceable along the lines of history that have made any definite impression on the developments of science and civilization. It is this tinkering of science by religion that led Hallam to declare that, "After three or four hundred years it had not untied a single knot or added one unequivocal truth to the domain of philosophy." But the influence of this religious despotism was not limited to discrediting science because supposed to disagree with some text, power, myth, chronicle, code, apologue, allegory, letter, or discourse, and to imprisoning, torturing, banishing, and burning such scientific teachers as led the world in the new paths of discovery.

It steadily evolved more and more the darkness of superstition as it proceeded in its dictatorial assumptions and inquisitorial exactions. A seed may appear very simple and free from blemish; but we can only judge its qualities by its developments, modified by soil and climate. When the matured plant appears there may be much to criticize that we would never discover in the primitive germ. Christianity may have been a divine germ, rooted in the soil of humanity, and developed in the climate of ignorance and superstition which evoked peculiarities not discernible in the native seed-type. The unreasonable faith that so long ruled out scientific knowledge is clearly sanctioned and commended, yea, commended as a saving virtue in the Christian Scriptures. This authority of faith over facts grew and multiplied as the primitive doctrines evolved along the historic centuries. At length, from these expanding germs, as they made new departures under the guiding genius of Christian theology, grew the idea that "science is dangerous," not alone because it teaches heretical theories, but because it was thought to be in league with the devil! There was abundant support for this idea in the Scriptures. President White thus states it: "More and more suspicion attached to all men who attempted anything in the development of science. The old scriptural warrant for the existence of sorcery and magic was brought as a powerful argument against such men." "The conscience of the time therefore, acting in obedience to the highest authorities in the Church and as was supposed, in defense of religion, brought out a missile which it hurled against scientific investigators with deadly effect; the medieval battlefields of thought were strewn with such; it was the charge of sorcery and magic of unlawful compact with the devil."

"We find it used against every great investigator of nature in those times and for ages after." "It came to be the accepted idea that as soon as a man conceived a wish to study the works of God, his first step must be a league with the devil." "To limit the power of Satan was deemed hardly less impious than to limit the power of God." Did this application of Christian faith advance the civilization of those ages? If not, where is the evidence that the civilization we enjoy is due to the Christian religion? The history of the Church presents many noble characters; and heroic deeds, and tender humanity bear sweet testimony to the divinity in man, which often rises, superior to the dismal dogmas and blighting creeds and lights the cold valley of superstition with a hallowed flame of heavenly love; but the

depressing influence of Christian theology on the advancement of science, the discovery of truth and the development of civilization is stamped upon all centuries since it became a tangible agency in shaping the course of events. Science is the great civilizer. It opens all the avenues of nature to the use of man and rationally interprets the meaning of things and their relations. As far as theology has ruled, science has fought its way to great disadvantage against the obstructions that dogmatic Christianity has thrown in its way. The Church has receded only as compelled by the irresistible influence of advancing thought. Even now, it stubbornly clings to old dogmas, defies ancient error, and groans and growls when its decaying idols are disturbed in their procrustean beds. The civilization of the present age is due to the development of intelligence under difficulties, and the moral instincts and high humanity which creeds and crucifixions could not stifle or eliminate. Thus evolved by virtue of innate qualities and tendencies we may anticipate a future for this world in which the highest attributes of spiritually unfolded manhood and womanhood shall blossom with ever varying beauty and sweetness in harmonious order and eternal promise for all.

Written for the LIGHT OF TRUTH.

### THE SUNNY SIDE OF THINGS.

ELIZABETH LOWE WATSON.

To-day being free from other engagements I invited a few neighboring friends to come and think over with me "the sunny side of things," and now, although quite alone, with the evening shadows falling fast around me, I still feel a gentle glow of cheering thoughts warm at the bottom of my heart, and wonder if I can transmit some of it to absent friends. The day itself has been one of sunshine and shadow, quite like most human lives—borne in tears, then a few hours of flashing rainbows and balmy zephyrs that wafted us scents of roses and violets, symbol of our childhood, a noon of noble promise, and now an eventide of more copious tears. So come youth, maturity, old age, and death. Compared to the blizzard through which the East and North are passing, our Pacific January is like May, while you are surrounded by fields of ice and snow, at Sunny Brae the rose-hedges are full of half-open buds, and sprays of daphne and honey-suckle fill my room with fragrance. Only by contrasts can we properly estimate anything. The artist knows well how to utilize the darkest shades. The master musician uses discords to heighten his harmonies. We think we are miserable until we catch glimpses of some deeper depth. We fancy we are poor, then, seeing some worse estate, we pause, take an invoice of our possessions and straightway we find that we are affluent. And really, how grand is the poorest man's inheritance! if only he have soul perception, eyes to see, ears to hear and mind to understand, the whole round earth may be his to enjoy and the wide glory of the heavens will wait on him! And though countless millions share the splendors, they shall never grow less by so much as one ray of light, one note of song, one breath of fragrance, one thought of love! On the contrary, each individual soul by the refraction of the light, memory of the song, sense of the fragrance, and enactment of the thought, shall add to the measure of all delights! The soul eternizes every evanescent form of visible nature, every dream of the infinitely productive mind.

What a boon is the power to discern beauty, and then to be born in the midst of ever varying, ever inspiring loveliness! Nothing exists without adornment. The tiniest insects are gorgeous with jewels and proud regalia. The multitudinous leaves bear illuminated inscriptions; the very dust grains that we brush aside as vulgar, are flashing crystals, fragments of suns and stars! As a man thinketh, so he is—we have, what we are—says Emerson. The hope of the world is true education, the development of all of the mental faculties. Not the absorption of books, other people's opinions, but the clear apprehension of realities. The evils under which humanity groans are not a necessity. Ignorance and selfishness are curable. The brute forces of the world are being rapidly subdued and the effort necessary to that end has accomplished that which is much more admirable, it has lifted man himself to places of divine power, benevolence, creative genius, and developed attributes formerly ascribed to God alone. Christ love incarnate in hundreds of thousands of human hearts is answering to the cry of want, building missions, kindergartens, industrial schools, open-door-homes and diffusing light, warmth, and good-will throughout the length and breadth of the land.

To the soul there is no past. All the days that I have lived are a part of my now. No power can banish me from the beauty I have once beheld, nor silence the music I have heard, nor rob me of the love that has enriched my life. Mother's cradle-song sounds for me still; not an accent of her soft voice has weakened, not a smile of her patient face has faded. The sweet brier and wild anemone, those poems of my childhood, are here in this room, nay, here in my soul! the delicate pink of the one, the delectable breath of the other all here! Had I friends dearer than life, a little while ago, but vanished now? Nay, not a word, not a caress, not an eye-beam, but are mine still and ever will be! I may wander in deserts, I may languish in prison, I may toss on tempestuous seas, I may lie down in the shadow of death with no one in the flesh to minister to me, but mother's lullaby will murmur in my ear; love's kisses will thrill my heart; baby hands will lie like cooling rose-leaves on my bosom; friends will not be far, and just as the darkness seems deepest, nature's soul-light will break over the battlements of clay and the veil will be rent, and night and loneliness will be no more.

Sunny Brae, Cal., Jan. 15, 1893.

The head of the Roman Catholic Church says that "allegiance is due to the Church, by her subjects, before the State." Now this is just contrary to the doctrines and teachings of the constitution. The United States Government is supreme in all things. No party, person or Church can step in and rightfully claim the allegiance of our own citizens ahead of the United States Government. For centuries Rome has reigned supreme over nearly all the nations of the world; but for the past hundred years has been gradually losing ground, and, to add to the glory and the temporal benefit of the church officials, she now covets, and is striving to obtain, a voice in governing a people whose liberty has only been purchased by the blood of our fathers and our forefathers.—*Tri City Blade*.



## OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

## A GOSPEL IN WAITING.

C. H. MURRAY.

Any clear-headed Spiritualist, not carried away by enthusiasm, who will dispassionately review the facts, can not avoid admitting that after forty-five years of presentation and challenge, the doctrine of spirit instruction and communication is not greatly acceptable to the spirit of the age. In this era of printing, freedom of investigation, and rapid dissemination of thought, any new discovery in harmony with the pulse of thought would have for its advocates in such a period of time one-half of the intelligent people. We have but to instance the doctrine of evolution as one that the educated were fully ripe for. It produced a profound sensation among the learned at once, and has steadily extended and maintained its hold of thought, although it has not a tithe of the ground to stand on, or does not begin to be as susceptible of demonstration as the facts of Spiritualism. To day you will almost search in vain among all the leading thinkers and teachers for one who is not an evolutionist. The doctrine had the fortune of acceptance and growth, although based more upon argument than upon fact. On the other hand Spiritualism has been ignored by many of the learned and has failed to be very significant or impressive with numbers that have examined its claims of validity. One would naturally suppose that humanity after blundering through centuries of darkness and ignorance in relation to a future life and its character, would hail with joy the discovery of any means by which they could have communicated with the loved ones gone before; or that they would like to learn for a verity that they themselves were destined to exist after the throes of death. The testimony from which multitudes believe in immortality is, of the most flimsy and illogical character. How can they consistently base it on the resurrection of Jesus Christ? Admit that Christ rose and presented himself at various times to his apostles what significance has that fact when they come to apply it to themselves? If Jesus Christ was God, it is not at all probable that what would happen to a god would be repeated to an ordinary person. The supposition is wholly against such a coincidence. The Materialists can present much stronger argument against the continuity of life beyond the grave, than any of the old theologies can in favor of such existence. The only convincing proofs that can be offered to-day that man has a future life are solely obtainable through the avenues of spirit communication. Notwithstanding all this Spiritualism is not popular, and is welcomed but by a few. It is sometimes boasting said that there are five millions Spiritualists in the United States. If such is the fact the evidence of their presence is very unsatisfactory.

In 1856 Judge Edmunds and Dr. Dexter delivered a lecture on Spiritualism in St. Louis; the first public exposition of the theme given in that city. Although then a mere boy I was very anxious to hear them, and was probably the youngest auditor they had that paid his own way. As there were no half rates I paid a quarter I had saved up for that pleasure. The lecture was delivered in the Mercantile Library Hall that could seat two thousand people, and every chair was occupied. The audience was very select and appreciative, and did not weary under the two hours' talk of the two speakers. Judge Edmunds occupied a very prominent position in society, and had the enthusiasm of a true evangelist. Could there have been a better introduction? What is the outcome with respect to that city after thirty-seven years. Although there have been millions of dollars spent since then to erect churches and teach a false theology there, Spiritualism has not to-day a place of its own where a hymn may be sung. Nor is St. Louis exceptional among cities in this respect, as we all know.

The great significance and mission of Spiritualism has often failed to be impressive to influential persons. It is well known that Leland Stanford and his wife have frequently employed mediums and have retained them in their home. He has publicly admitted his faith in the validity of spirit-communication. Yet he paid one of the vilest slanderers of the doctrine ten thousand dollars to preach a fulsome funeral sermon over his dead son; he has given ten millions towards a scholastic institution to be managed in the interests of orthodox theology; but to commemorate his belief in the demonstrated existence of the spirit world he has not erected the rudest shrine. Mrs. Mark Hopkins was an open Spiritualist, employed mediums in her home. She had thirty millions at her command, but endowed no institutions to uphold and disseminate the facts of spirit-return. Numerous other instances of this kind may be cited. Many of the crowned heads of Europe have examined the subject. The Czar of Russia has entertained at least three American mediums in his own palace, expressed himself as very satisfied, and presented them with costly gifts, indicating his esteem. Queen Victoria, after the death of Prince Albert and on many subsequent occasions, has consulted mediums and believes in spirit-return. Notwithstanding all this, outside of an independent faithful few, Spiritualism has but a limited and covert following. This is not because it is not true, but rather the time has not yet come for it to find an extensive welcome in human thought. It is not in accord with the spirit of the age, and when we inquire wherein they differ, I believe the answer to be found in the fact that the spirit of the age is one of selfish Materialism. Hence it is so admirably adapted to the creeds and present-day theological schemes of the Churches. The Churches are fundamentally anchored upon theories that are essentially selfish and unfertile. It is admitted that not much can be presented as evidence of the usefulness of Spiritualists. This defect may arise from environment and previous association. But the teaching, or what might be called the tenets of Spiritualism, are radically and sublimely magnanimous. There are no shuffling evasion and vicarious atonement here. All the spirit-communications I have ever read or received, persistently reiterate that the cause of happiness is through self-abnegation. Instead of "Jesus paid it all" comes the mandate "You must settle for yourself," and the way of exaltation is through fraternal service. If the people are too weak for this doctrine now, it is too consistent with the order of nature to be always neglected, and the gospel of metaphysics will yet have its triumphant day.

## Spread The Light.

The following letter is characteristic of one who gets a glimpse of spiritual light for the first time, followed by an intuitive longing for more:

(To the Editor of the LIGHT OF TRUTH.)

Having seen a portion of your paper for the first time, it has awakened in me a strong desire to know more concerning the theory of Spiritualism of which I am in total ignorance. What is the meaning of those messages supposed to come from the other world, how and by what means are they received? What is a medium?

What does a Spiritualist believe, does he believe in the Bible and its teachings? Is a Spiritualist of near kin to an Atheist? If you will be good enough to answer these questions and send a sample copy of your paper, you will oblige,

Yours truly,

E. J. HUXLEY,

Caraduff P. O., N. W. T., Canada.

Will the friends in his neighborhood enlighten him?

## PEN-PORTRAIT OF PROMINENT WORKERS.



Biographical Sketch of Willard J. Hull.

Few speakers or writers have achieved success with the celerity of Mr. Hull. The marked incisiveness and ability of his writings, and the thoughtful and eloquently honest oratory were at once recognized. He was born May 27, 1854, in Buffalo, N. Y., the sixth child of a family of seven. His father was a free-thinking deist of the Thomas Paine kind, and his mother was also liberal in spirit, full of devotion to her family. Home was her place, and to its adornment, grace, and beauty her energies were exercised. She was a Universalist, inasmuch as in her benevolent heart she believed in the salvation of all, although she did not strictly affiliate in Church government. The doctrine inculcated in all her children was simple compliance with moral laws. On this she strenuously insisted, and her persuasive voice was the only means she employed for correction.

Spiritualism was received with favor in the family, as it necessarily would be with people free from prejudice and spiritually inclined, and much time was given over to the investigation. His mother and sister Mary, when Mr. Hull was only fourteen years of age, introduced the subject to him, and from that time he has been a Spiritualist, accepting its philosophy and its phenomena as stepping-stones to its substantiation and demonstrative evidence of the grandest fact in existence—our immortality.

He attended the public school, and at the age of fifteen had reached the fourth grade, and he was ambitious to graduate with the high honors he was receiving for his diligence. His plans were all overturned by the sudden transition of both his parents, and he was left to begin the battle of life alone. He became apprenticed to learn the trade of a moulder, and applying himself with that thoroughness which characterizes all he does, he became expert and worked at it till 1873, when he was prostrated by illness which resulted in necrosis, by which he lost his left arm.

He could not work in the foundry, and casting about found that he could become a telegrapher with his good right hand. He entered the service of the Erie Railway as telegraph messenger in 1874, learned the art of telegraphy and was in the employ of that road until 1891, the last few years in the responsible and exacting capacity of train-dispatcher. All this time he was a close student of Spiritualism, and gave his leisure time to its promulgation in various local movements. For two years prior to 1890 he was President of the Buffalo Spiritual Society, before which he occasionally lectured, filling the vacancies between the lecturers who were engaged through his exertions.

In his efforts for the cause Mr. Hull has been sustained by a devoted wife who has fully seconded him in his plans. He met in her that which is said confirmed Mohammed in his career. The prophet in a dark hour of his early mission asked his wife, "Cazida, do you believe in me?" and she said, "with all my soul," and he went on renewed. The greatest strength a man can have is his wife's belief, won by superiority.

He was married to Elizabeth A. Kilts in December, 1875. She was the daughter of William and Sarah Kilts, her father having been for many years a captain sailing various vessels on the great lakes. A family of four daughters is the result of this union, and a finer one is rarely seen. It was through the mediumship of his wife and at circles held ostensibly for her improvement in mediumship that Mr. Hull was helped in the course which has placed him on the spiritual rostrum. In 1889 he lectured in various places, and in the Autumn of 1891 the influences descending upon him became so strong that he resigned his position, threw to the winds all the prospects he had for advancement in the railroad world, and took the field to battle for mental liberty and do what he could to kill off the roaring Bohemoth of superstition. He has the zeal of an apostle of old, added to which is a comprehensive intelligence.

He is a Spiritualist, as he says, "first, last, and all the time." The word covers his entire field without an adjective or qualification. Happily he has escaped inoculation by the various fads and isms that have poisoned the teachings of many. His mind is of the scientific order, and penetrates the fallacies which are brought forward as celestial wisdom. A hater of shams and pretense; free himself and demanding freedom for all; scorning servility and detesting cant and hypocrisy, Mr. Hull in his lectures is sharp, incisive, sarcastic, with epigrammatic sentences which hiss like minnie balls. His arguments are cumulative, and at times his rhetoric rises to the highest flights of oratory.

A society that does not want the truth and the whole truth has no use for Willard J. Hull. He takes off his gloves when he handles the vagaries and dogmatisms of the past. His treatment at times is almost too merciless, and one wishes he would temper his speech with sweet charity for the delusions which have been the bread and wine of life for so many countless generations. Yet the ax is laid at the root of the tree of ignorance which has for fruitage the superstitions and beliefs which have misguided mankind, and he has received the command to cut down that tree, and he swings the ax, let the chips fly where they may. As a writer Mr. Hull needs no introduction to the readers of the LIGHT OF TRUTH. His trenchant words never fail of being read. He is yet a young man, just entering the field of usefulness, with the prospects of a long life of great promises ahead.

Catholicism has ever worked upon the emotions and physical senses, and where its adherents have gotten below the superficiality of its formula it has been because a deep religious principle was at work to reach the soul. By this we account for the isolated instances of grand men and women in early Catholicism, such as Thomas a Kempis or Elizabeth of Burgundy, whom we are free to admit were found here and there in the Catholic Church. But the education of the masses of the people was not productive of such fruits. Bigotry and fanaticism were the universal outcome of its teachings.—*Patriotic American.*

## GOOD MANIFESTATIONS AT GENESEO, ILL.

GEORGE LIEDERKNECHT.

This sleepy and conservative town has just been visited by a refreshing spiritualistic breeze. In response to a call from here Miss Lizzie Bangs, of Chicago, has given sittings here for independent writing during a very few days only, including two seances in the dark, but so rich has been the harvest of results obtained through this lady's mediumship that a genuine revival of interest among Spiritualists and a spirit of inquiry and desire for investigation in the community at large has been awakened. The beautiful and touching messages and letters from departed relations, friends, and neighbors were written on slates and on paper, and always signed by the full name, were obtained in broad day under and under circumstances and conditions that dispel all doubt as to their super-mundane authorship. They are most perfect and satisfactory specimens of psychography have ever seen, and mark an immense advance and improvement over the earlier specimens of spirit writing, such as I witnessed in the presence of Mrs. Fox Kane, in Brooklyn, N. Y., sixteen years ago. No two of these letters, written through Miss Bangs, are alike in phraseology or contents, and the handwriting differs considerably. They are not made up of stereotyped phrases or conversational platitudes. While in each one there breathes a glowing affection and joy over the opportunity of communicating, every message is pointed at and addresses itself to the peculiar condition, circumstances, and experiences of the individual sitter, and numerous points of identity are presented. There was no flippant message, no attempt at jest, no vulgarity or incongruity. Without an exception they are dictated from an elevated standpoint of tenderest love and affection, appealing to the heart, to the conscience and reason for fidelity, to the light of truth and right, for patience and fortitude under the trials and disappointments of earth life, and bearing much intrinsic evidence of coming directly and really from those whose names were signed to them. A devoted son thus writes to his father:

"All along the way in your spiritual work I have been with you, ever striving to make the light and understanding clear to you. \* \* \* This spiritual food is just as essential to your existence as material food is essential to your material existence. Do all you can to establish an interest in this grand truth while you are yet in the earth form, and thus build up your condition for the higher spheres when you join the better life. \* \* \* It is the greatest joy of spirit to converse with the friends of earth life."

To a new investigator, among other striking messages, the following was written between two slates screwed together as tightly as possible:

"Now, D—, do not stop here, but permit me to come to you often. So much good, so much knowledge I can bring you from time to time."

In another of these remarkable messages I find this passage: "Since entering spirit life I find there are laws connected with our return and communicating with you that require study and experience to understand and apply in order that in your seeking and my effort to obtain perfect communication may be accomplished. And I say to you now, do not allow the minds of others to persuade you to turn from this beautiful pathway of light, and I will in future be able to bring you more perfect knowledge. I have so much to say to you."

Over the full signature of one who was an old settler and prominent citizen of this (Henry) county, and who passed away in this town four years ago at the age of 77, the following communication was written:

"Words can not express the joy I feel in this meeting here to-day, so long have I desired the opportunity of saying to you that I am not dead. When I left you in the earth form I had hoped that somewhere, somewhere I might live again and meet my loved ones. There was a consciousness within of a higher life, and so hope mingled with fear. I passed through the change to awaken on the immortal shores, and find many loved ones who had gone on before. Then it was that I longed to come back to the dear ones of earth, and tell them what I had found. But the laws we must employ to reach you are so intricate that not until now have I been able to reach you, and I rejoice beyond expression. Never fear death. It is but a change, a higher birth. Only for a brief time you lose consciousness, to awaken into the higher life of freedom and joy."

Mother D— in writing to her son lays stress upon a matter which many Spiritualists take little heed of:

"In your work you are content with the thought and knowledge that you shall live again in the immortal spheres; but, my child, there are lessons to be learned that are far more essential to your being than this knowledge alone," etc.

These psychographic manifestations were supplemented through Miss Bangs by dark seances in the evening. I was quite pleased to observe that her seances are conducted and arranged on a basis far superior to the practice indulged in by those mediums who seem more anxious for a large revenue than for presenting the phenomena under proper, suitable and satisfactory conditions. Miss Bangs arranged and conducted her seances here evidently with the view to shut off as far as possible every cause or ground for doubt or suspicion on the part of the sitters concerning the genuineness of the phenomena. No more than six or seven persons formed the little, compactly seated circle who all joined hands, the medium herself being one of the circle, and both hands every second of the time in touch and communication with the hands of the sitters on her right and left. The touches of materialized spirit-hands felt as real as human hands; phosphorescent lights flash out over-head, moved about and sometimes circulated around one's head. Twice I saw a small hand holding a round, luminous object up above the center of the circle. A large, heavy music-box, when it had run down, was wound up again and again, and the guitar was floated freely in all directions through the room and played on, when it seemed altogether too high up in the air for mortal hand to manipulate. The invisible friends gained power enough to speak audibly in a somewhat hoarse but distinct whisper, *sotto voce*: "Isn't this grand?" was spoken into my ear by one claiming to be my son in spirit. When I, in an exalted mood, made the remark: "This is the resurrection!" the same voice corrected me with: "The spirit birth is the resurrection!" To the lady of the house, with whom the medium was staying, were spoken, by the voice claiming to be her departed husband's, the four words of a peculiar phrase which she and her husband, before his death, had secretly agreed upon, to be given to her by him, from beyond the grave, as a password of recognition and proof of identity. Although both have been most earnest and devoted Spiritualists, this lady has only now, eight years after her husband's departure, received this test from him.

Perhaps the most remarkable thing done in these dark seances is the writing of messages and letters with lead pencil on blank paper, and the folding up and delivering of them to each one of the sitters. The writer was favored with a letter covering two pages, written in a good running business hand, in language apt, pointed, and pertinent, and betraying an intimate knowledge of one's most private thoughts and expressions.

The Unitarian minister here, who was present at the

second seance, and then and there approached the investigation of psychical phenomena for the first time, received the following significant little epistle from one of the invisible scribes. In range of thought it is a religio-philosophical dissertation boiled down, condensed into a few words, viz:

"Rev Mr. G—: In days gone by when pressed with a question too closely we were taught that there was mystery in Godliness that no human mind should strive to fathom, and so our eyes were blinded and reason set at naught. But the great law of evolution has carried us onward and upward, until we find within us the divine principle of God, and a close correspondence of our own soul to the great over soul. Thus little things confound the mighty, and this little pencil moved by the power of spirit will prove to you the everlasting progress of the soul, which is possible for all to reach."

"A REVEREND FRIEND."

In conclusion, allow me to add that Miss Bangs by her manner, demeanor, and conversation has made a very favorable impression here. I do believe she is a worthy and very efficient instrument in the hands of pure and advanced intelligences for spreading the light of truth. Providence permitting, we intend to have her with us again for a longer stay at some future time.

January, 1893.

## In Re The Veteran Spiritualists' Union.

(To the Editor of the LIGHT OF TRUTH.)

Allow me to express my gratification at the kindly and able editorial concerning the above-named organization in your issue of January 21st, for I feel that it will have the tendency to call the attention of many thinking minds to a subject of great importance and usefulness, viz., the consolidation of our forces and influences to the end of promoting harmonious affiliation and mutual helpfulness among ourselves as Spiritualists, and of improving the condition of the poor and suffering in our ranks by true philanthropic assistance extended to them in their hour of need.

Such are the spiritual, yet practical, objects of the V. S. U., and because they recognized the demand for such a union this society has been called into action by wise intelligences of the higher life, operating upon responsive souls in the mortal form.

Already has this union accomplished much good work. Its membership is constantly increasing, as Spiritualists learn of its far-reaching and humanitarian labor; and although at present it but numbers a few hundred on its list, we have faith to believe that in less than five years its membership will embrace thousands of honored names.

Of the work accomplished may be mentioned the fact that a thousand dollars have already been judiciously expended and distributed by the V. S. U. among the sick and destitute that have been reported to the board of directors. Our income proceeds only from such donations as may be made to the Union and the yearly dues (of \$1.00) from each member, with an occasional life-membership fee of twenty-five dollars. The amount already expended in benevolent works far exceeds the funds received from the above sources, and had it not been for the generous acts of one of our trustees this good work of helping poor mediums and aged persons could not have been performed.

Our monthly meetings have also been held in the *Banner of Light* circle-room, which Messrs. Colby & Rich have kindly allowed us to occupy—heated and lighted for use—free of rent; and our Sunday afternoon public meeting in Berkeley Hall, which the Boston Spiritual Temple Society also furnished the V. S. U., so that we have been blessed and assisted in our good work, as the angels told us we would be.

Now, Mr. Editor, it would be an easy matter for Spiritualists in all parts of this country to contribute a dollar yearly to the V. S. U., thus becoming a member, and at the same time adding to the funds which the union needs for the continuance of its glorious undertaking of giving open-handed assistance to the worn-out mediums, to tired workers who are in need of a little temporary aid, to the destitute sick and aged poor in our ranks.

A dollar yearly, less than two cents a week! Just think of it! Who could not spare that amount for the helping of the distressed? And who knows but the very ones who pay in a dollar this year and next may in the later years be among those who will receive something of our noble charity for their own use. For we do not confine our gratuities to any one locality. One aged lady in Maine has been allowed one hundred dollars, and kept from the almshouse. One struggling brother medium in California was donated fifty dollars, and thus bridged over a chasm of want and suffering, and many others have been assisted in like manner.

Just here allow me to state that while the V. S. U. was established for Spiritualists of ten years' standing, that an associate membership has been adopted, and those Spiritualists who are interested in our organization and who wish to join us, even if they have been in the ranks but two years, can do so, by the payment of the yearly due of one dollar—the distinction between such members and the older veterans, being that the former can not be eligible to office in the union until they have reached the ten years' of experience in and advocacy of Spiritualism necessary to become veterans in the cause.

The V. S. U. is now ready to establish clubs or branch unions in any part of the country. To form such a club in any locality three or more names with the dollar each must be sent from that place to Wm. Banks, clerk of the V. S. U., 77 State Street, Boston, for membership in the present union. Three or more friends will be authorized to form a club and to hold public meetings in hall or parlor, for the promotion of spiritual culture among its members, the discussion of matters pertaining to the cause, and for benevolent works. The membership fee accruing from the admission of new members to the club will belong to the latter, and the parent V. S. U. of Boston will claim no royalty or part thereof. Should a club at any time, however, wish to make a donation to the present union toward the furtherance of its good work it would be gratefully accepted.

The V. S. U. is a regularly incorporated organization, and has the right to form branch unions, provided three persons from a locality join its ranks as above mentioned. Documents, certificates, etc., necessary for the formation of a club will be forwarded to anyone on receipt of ten cents to pay for postage.

We are constantly receiving words of commendation and interest in the purpose of the V. S. U. from earnest and noble workers in our cause. That fearless and able exponent of the nineteenth century gospel of truth, Willard J. Hull, in a private note to me on the V. S. U., writes: "We feel that its objects are national, yes, universal, and we have none but the friendliest interest in it, and wish to see it move on in the general work of our cause." Other platform workers also express their friendliness in like terms to the V. S. U., and we feel that "those who are with us are far more than those who are against us."

MRS. M. T. LONGLEY,

Corresponding Sec'y, V. S. U.

The Second Provincial Council of Oregon, 1887, said that "swearing, cursing, and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of those Godless institutions.

Read Hudson Tuttle's best story "Led to the Light."



## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. KIRBY, Medium.

For justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

(Mrs. Eva Sagmaster, amanuensis, in the absence of Mrs. Kirby.)

## QUESTIONS AND ANSWERS.

QUES.—[J. F. H., Somerville, Mass.] Is a spirit, freed from the physical body, lighter in weight than the air, or has it the same weight as electricity?

ANS.—We, as spirits, and you, who are with us this afternoon and recognize spirits as intelligent conscious beings inhabiting another sphere of life, know something of that soul's environments—the soul that has been freed from this material house. We know that the spirit, at the time the change called death is about to take place, frees itself from this material body, and you have intuitively caught the idea of its rising. I do not believe that any creed has ever taught that the spirit of man was held somewhere in the earth beneath; but I see you have gotten the thought, that spirits freed from this body rise. Now I neither mean by this statement, that all spirits inhabit spheres of life—that all spirits inhabit places above—but I do mean that the spirit freed from its earth environments—the surroundings which made it possible—and necessary for that spirit to express itself upon this plane of existence had drawn to itself matter, that which had weight, that which was attracted to this plane by gravitation. But, freed from this material body, away from it into the higher spheres of life, another condition where it expresses itself, it has not the weight—the spirit proper, the ego, the I, of individual soul. I do not know that we can speak of it in that way as having weight, at least to my knowledge there is no instrument, nothing that has been designed by any one upon this material plane that can weigh a spirit (unless that spirit knows enough of the laws of chemistry by which it can attract unto itself enough of the material substance and make or build up a form through which it can express itself). Nor do I mean by that, that the spirit is a fairy-like, mystical something—that there is no substance and form and material. But as to weight, I can tell you nothing, unless they return again to conditions of this plane of life, and show how much they can control the elements around them. It is true, that in materializing, spirits temporarily build up a form that will resemble or be a counterpart of its former self. But that can furnish no idea of the weight of those in spirit life. All that I can explain to you, so that you can comprehend it, is that they are real beings, with experiences in certain unfoldments, in certain conditions of growth, spiritually speaking, can see each other, and can communicate with each other. You will be recognized, my friends, when you pass to the other side of life, by the same characteristics by which you are recognized here. You will have faces and forms, you will have all the idiosyncrasies that you now possess. But as regards the weight, or ponderability of spirits, it is difficult to give a satisfactory answer in mortal language.

QUES.—[H. B.] Why have not Christ's apostles made themselves known at any seance or any public discourse since the introduction of Modern Spiritualism, especially as there is no difference between the phenomena of the present day and the phenomena of the first century, as recorded in history.

ANS.—I am glad for the statement made in the latter part of the question. The questioner evidently knows of what he is talking when he says that the phenomena, spiritual phenomena, of the present day is like that of the old-time manifestations. If the spirits in returning would oftener refer to the spiritual manifestations of olden times, they would win over the minds of the people to investigate. If they would reason with them upon that subject and give them evidences that they had phenomena, in the olden times, it would be a blessed boon, for you know how closely to the breast they hug the teachings of the past. And methinks, oftentimes, it is not because they find so much truth, but on account of respect for some one whom they dearly loved, or who taught them these things, that they refer to them. But as to the doubt of the questioner whether the apostles have manifested since the advent of Modern Spiritualism I can not agree. Not that I claim to have met in spirit life, or in any of my experiences with spirit friends, teachers, or guides, any of Jesus' disciples; but I do believe that where they are opening an avenue for spirits to manifest, Jesus himself may have also shed his influence. I mean that Jesus whom we know of in the olden times, not the orthodox Jesus. I believe even greater than he and all his followers have come repeatedly and given to the people the highest and best truths they have. But concerning Jesus and his apostles I sincerely believe that if such a man did exist, his sense of justice and purity and all of the other virtues which the individual soul can, may, and will sometimes possess, made him return and influence many times others, both in and out of the body. Since learning that I can return, since learning that I can create a heaven, and my created heaven to day is to do good whenever I can and in as many ways as I can, on the continuation I also believe that others are equally as desirous to do good. So I sincerely believe that we have been visited—with the influence of the higher spheres of life resting upon us like a benediction—and that Jesus, likewise his apostles, have been among us many times.

QUES.—[J. L., Rontier, Cal.] Is there a "fourth dimension" in space as held by some transcendental philosophers; and if so, can it be understandingly explained?

ANS.—It is very evident to me that my questioner has dabbled in the fantastic philosophy concerning this subject. He very evidently has dealt with writers who advanced certain theories not yet understood or accepted by all spirits. Neither can I agree with many in the material body who are of a scientific turn of mind, and claim, that no matter how erroneous a thing may seem, there is a truth some place which will be made manifest sometime. I believe that theories have been advanced that never will be proven true, from the fact that in the thought realm, especially you who are sensitive, are being influenced directly by the thought waves from many sources. I might also say that all spirits, all souls, all individualized expressions of life are sensitive to the higher influences, and that you can all be acted upon by such. But I do also claim that we can get into a condition, (that there is a growth at certain points, or an out-rounding of mentality and spirituality) when there can be such a commingling of thoughts as to confuse you, and if you are so made up, things will get to you in a purely fantastic shape, and you are not able to distinguish clearly anything you receive. It is a conglomeration of things that you can not set right, a strange entanglement, and it produces upon the mind of people so constituted things which are purely theoretical, and much like the question being asked. I can not understand what he means other than the spheres, and that is theoretical in the

light in which it is looked upon to-day. We find many people who use all their energies in one direction, which seems very fairy-like, not at all real, and that is all the growth or unfoldment of the spirit. When I speak of the growth of the latter I mean that which you have attained through experience. Now, many have classed themselves as spirits dwelling in spheres, as their imaginative minds have led them to believe. Such they lay one on top of another, and they have numbered them, reaching the fourteenth sphere. Now, my friends, I can not find any such thing. I am a very matter of fact spirit, and my mind has no conception of those things which are not practical; consequently I can not find spheres that are enumerated; neither can I find them in layers like a layer-cake. I only claim a great universal spirit of which you are each a part. There is no such thing as a vacuum nor anything that I can find that leads me to believe in such a possibility. Thus I can not even understand spheres, except you use the term as meaning growth, unfoldment, an uplifting out of superstition, darkness, or ignorance; or having a knowledge of self, and recognizing your true position; asking earnestly for more knowledge, that ye may be better fitted for that true position which was laid out by him, not one individual, but a great class that holds you fast now and even more.

QUES.—How far are our destinies controlled by spirits?

ANS.—I would say that I wish it were a truth, that it were a fact that to a greater extent were it possible for the spirits to control your destinies. But the fact is, and it is a deplorable one, that at the present day and time we are unable to control your destinies to any great length. But the spirit who understands his or her true position in life, is more readily guided—though many spirits who return to you from time to time and give you beautiful truths, who give you practical things, who are able to lead and guide you and do it wonderfully well, and you in turn are blessed and benefited thereby, know very little of the laws that govern their conditions. They are able to do many wonderful things, and yet you ask them how they are enabled to do them and they give you no satisfactory explanation. The mortal spirit that is rounded out, that is educated, that is mentally and spiritually unfolded, will attract from the spirit side of life a high order of being—spirits who have unfolded the perceptions they possess making it possible for them to be termed guides, teachers, friends, in every sense of the word. In a case of this kind much can be done to control your destiny and mine, because each spirit, no matter whether he has taken upon himself the work to do for humanity and to master the conditions and situation here, still has guides and teachers who assist him. It is, therefore, a mutual benefit. If we recognize in the least the fatherhood of God and the brotherhood of man, we will, indeed, be a better people; we will have more joy, and be able to bless and benefit each one who comes in contact with us personally, closer still those whom we can reach by the more subtle forces in hand. When this point had been reached, we could draw closer to you and banish from your sight the mist which obscures the things beyond, and in the life here. Then you would need no spirit guidance to control your destinies. It would be all clear before you, and you could act accordingly.

QUES.—Do the spirits experience cold?

ANS.—My friends, when you leave the physical body; when you come into consciousness on the other side of life, and know that you have lived, the things that belonged to this plane of life, that dealt purely with these physical bodies, are left here. The lady that I am now influencing has often seen spirits who were diseased, sick spirits. Imagine it friends! Can you? Would it not make your hearts ache to think some one you loved and who had suffered a long time with pain and disease, who were not only physically diseased, should also be spiritually so? All men's minds are not alike. You would not question if you thought it was all right, but the diseased part, that which does not exactly suit, that which we are discontented with, that is the part we are trying to raise above the material. But there are a sect of people who are trying to make us believe we are all spirits, only inhabiting this material form. I think we are, and I, too, claim that we must protect this body since we, the spirit dwelling within it, have sensation. We can instruct the minds of men to know that he can control many things, over which he to day has no control. But we do also claim that many things, which are set forth to-day in regard to the spiritual, are all wrong. As far as spirits experiencing cold or heat is concerned, I know of no such cases. This remains purely with the conditions of this earth, with the environments of the spirit; but when we pass out of the body, heat or cold has no effect upon us. Neither do the winds, or storms, or high waters, or any other disturbing elements. I have often seen spirits who were apparently being acted upon by atmospheric conditions, but upon closer investigation saw that they had come in contact with some one who was affected, and were in sympathy with that one. I do not claim that all is bright and happy over here, nor that spirits are all glad.

## SPIRIT MESSAGES.

F. Clawson.

The first spirit that makes its presence known to me this afternoon gives me the name of F. Clawson. This spirit seems to be directed here by some one in the material body who is in trouble, the description of which I do not get. They wish to communicate with A. Clawson, of Strawberry Point Iowa, and the message is this: "The one that does not believe in spirit return only says she does not. We know what we are talking about." This comes from a son and daughter. I hear the name Nettie. This message is to the father, who is trying to convince his wife that spirit return is a truth, but he has been, up to this time, unable to do so. I feel the gentleman has been a Spiritualist for a long time.

Frank and Joseph.

Come to Mrs. S. W. Humphrey, Fremont County, Col. Joseph says: "Mother will not last longer than when the flowers bloom in the Springtime. This will prove to you that we know and see; yes, even clearer than you can now." I do not get the relationship of these two spirits, who give their names and speak of the transition of the lady to spirit life.

J. Reese.

This spirit says to me: "Please give my name. I was known in earth life as J. Reese. I wish to reach my daughter Nettie and son George. Tell them that I suffer no more." It is very evident to me that this spirit had a wasting, very painful disease. He was in the lumber business, and his home, Wyandotte, Mich.

Maggie Myers.

Dear Will: I knew you would be glad to see my name in print, so I take this opportunity of writing to you. I was with you on the platform Sunday eve, January 29th, and can safely say that the guides were indeed proud of you. You were not alone, but surrounded by loving controls who guided you in your efforts. Dr. Channing, Jennie Chataqua, also little Daola were with you. We want you to work whenever you can in public, and above all things do not forget this good paper, as we are all lending a hand to make it shed its light all over the land. With kindest regards to all, and hoping they will soon believe as you do, I am as of old, your loving cousin, VAN WERT, O.

W. L. Sanford.

Speaks to me now and says: "My message to my wife, Mary, is this: Do not hand those papers to anyone. I know that they desire them, will even use strong measures to get them; but hold them, they are yours. They were mine and all that they speak of. Bertie and May are with me. I am from Dubuque, Ia."

Dr. Wilkes.

"Well, friends, you know there is an old saying that 'wonders never cease,' and I realize how much truth there is in that old phrase better this afternoon than I ever did before. Who would have thought little old Dr. Wilkes, of Windsor, could ever have come back and talked? I want to reach my wife, Mary Wilkes, and my daughter, Nellie, of Windsor, Canada."

James McSweeney.

A great, brawny fellow is presented very clearly to my clairvoyant sight. He thrills me all through with the feeling that I want to do so much for five people in Ironton, Ohio. He gives me the name of James McSweeney, and says: "I want to tell mother the story is all false, that her boy is innocent; she knows I never did such a thing, I never did it. George and Uncle James are with me. Yes, you will ask where are the rest, but friends have told me that I will meet them by-and-by. This will be satisfactory news to mother."

J. M. Martin.

Desires to send his love to his father, John B., and his wife, Viola. Says he passed out December 30th, 1892, near Clarksville, Ohio. Although not a Spiritualist, he hopes this message will reach them and that they will not grieve. He also says he was a strict Church member, but this did not prevent him from finding out a way to communicate, and hopes to reach his family in this manner.

D. W. Rowan.

I get the condition of an old gentleman who passed out with cancer of the face. This gentleman was evidently a physician, though the name was not written doctor. Someone says clearly to me that man was a Materialist in his belief. I get the name of Southgate Street, Philadelphia, Pa. When the name of the street first came to me I thought it the name of the spirit; there may be a great error there, as I did not get it clearly. This gentleman was very old before he passed away, and someone says to me that he wishes to reach his mother, who is in a public institution for the blind at that place.

Rose and Nell Curry.

Send a message to father and mother. I, Rose, will speak through this lady and try as best I can to tell my mother not to grieve so, I am not dead, and at times I can see mamma plainly. I can even hear her talk, and I know all about her terrible sorrow. Won't it help her to know that I am not dead, but that I am really, really living? This message is for Mrs. J. D. Curry, of Chicago.

Charlotte Coram.

By request I am here this afternoon. My soul is filled with love, and I desire that my companion may know that I am happy in my spirit home with the four loved ones, and that we visit him oftentimes, and feel that he recognizes us and feels our presence. This message of love I would send to William Coram, of Missouri.

## VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I wish to say that in your issue of December 10th Althadine Smith, and her control Althea, came to your circle. I did not know this spirit in earth life personally, but have dear friends who did know her when in Oswego and Mexico, New York, and the circumstances connected with her death as stated. Yours, MRS. GEO. THOMPSON, Austin, Tex.

(To the Editor of the LIGHT OF TRUTH.)

In looking over the columns of the LIGHT OF TRUTH I find a message from my daughter, Daisy, which I fully recognize in every particular. It being her phraseology, and I can fully understand its import. While consulting with a mediumistic friend as to the possibility of her visiting different circles and the attractive influences, we were impressed to hold the slate for independent writing, when we received the following message:

"Far as we see there is no reason to doubt that Daisy visited that circle, like many of the young who come to their spirit home, enjoy the privilege of visiting at will. She is attracted to Mrs. Alice Wright. Lillie McDonald brought her here. Daisy is developing in her painting. Mrs. Clegg Wright is an artist, and assists her. There are many present who send greeting to that circle. Doc."

Respectfully yours,

J. L. ZELL.

Dayton, O.  
[Dr. Zell is the well-known dentist at the corner of Main and Fifth Streets, Dayton, O.—Ed.]

(To the Editor of the LIGHT OF TRUTH.)

I beg permission to offer testimony, corroborative of the truth of the communication given from Volney Hart, Kirksville, Mo. His parents, and the older children were our neighbors in Wisconsin for several years. Volney went, as he said in the midst of fire. The occasion was the burning and falling of an adjoining building crushing their own, and pinning the father (Mr. Hart) to the floor of the wreck, and killing the lad. Other members of the family were also seriously burned. He had, as he said, a brother, Henry, in Enterprise, Kan. To Spiritualists these messages are of great worth, but there is too, another trial some are called to meet, a long season of suspense when we know not if the missing be living; or not. Such is my position, but I still hope for light.

Respectfully,

MRS. L. E. HEBBERD.

Grayville, Tenn.

## LITERARY REVIEW.

A new departure in periodicals is the *Commonwealth*, 28 Lafayette Place, New York, C. P. Somerby, editor, \$1.00 yearly. A weekly magazine and library of sociology, which will contain the essence of the important writings and news of the world on live topics, with contributions of leading writers. The pith of the ablest authors is given, as most people are too busy to read and digest long articles. "Wealth and Commonwealth," which forms the first number of the Weekly Library, shows the significance of the word "Commonwealth," and the appropriateness of its use for the Magazine and Library. No. 3 of the Library series constitutes a 128 page book on the "History of Religion," price 50 cents, and No. 4, "Moses or Darwin?" by Arnold Dodel, Ph. D., price 25 cents. Send for catalogue to above address.

## A Most Beautiful Calendar.

The Columbia Cycling calendar for 1893 is the most exquisite and truly artistic of practical calendars for the year. It begins with February, 1893, and ends February, 1894. It consists of a circular piece of cardboard, forty-seven inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tire. The picture is in fifteen water colors, and represents a country scene with a bicycling couple in the foreground, resting in a cozy nook, after a delightful ride. The original picture is by a celebrated American artist, and the reproduction is so close to the painting that one hardly realizes that the delightful tones and shades are not the true brush marks. This calendar, issued by the Pope Manufacturing Company of Boston, is adapted for the library, dining-room, parlor, or business office.

## The Progressive Lyceum.

## Opening Song.

Air—*We are Waiting by the River.*  
We are waiting on the shore  
Of the river, dark as night,  
For the boat to bear us o'er  
To the land of love and light.  
Mortals fear the rolling river,  
While they're on this earthly shore;  
In earth's blasts their flesh may quiver  
As they hear the wind's loud roar.

Yet we know those who've left us,  
Stand and beckon us to come,  
And God has not bereft us,  
For our loved are safe at home.  
When our earthly work is over  
And we're standing on the shore,  
Angel friends will round us hover,  
And our sorrows will be o'er.

U. R. W.

## Silver Chain Recitation.

THE TWO GATES.

A pilgrim once so runs an ancient tale;  
Old, worn, and spent, crept down a shadowed vale;  
On either hand rose mountains bleak and high;  
Chill was the gusty air, and dark the sky;  
The path was rugged, and his feet were bare;  
His faded cheek was seamed by pain and care;  
His heavy eyes upon the ground were cast,  
And every step seemed feebler than the last.

The valley ended where a naked rock  
Rose sheer from earth to heaven, as if to mock  
The pilgrim who had crept that toilsome way;  
But while his dim and weary eyes essay  
To find an outlet in the mountain side,  
A ponderous, sculptured, brazen door he spied,  
And tottering toward it with fast-falling breath,  
Above the portal read, "The Gate of Death."

He could not stay his feet that led thereto;  
It yielded to his touch, and passing through  
He came into a world all bright and fair;  
Blue were the heavens, and balmy was the air;  
And lo! the blood of youth was in his veins,  
And he was clad in robes that held no stains  
Of his long pilgrimage. Amazed, he turned:  
Behold! a golden door behind him burst  
In that fair sunlight, and his wondering eyes,  
Now lustreful and clear as those new skies,  
Free from the mists of age, of care, and strife,  
Above the portal read, "The Gate of Life."

—Harper's Monthly.

## Lesson. Suggestive Outline.

[NOTE.—In the discussion of the lesson it should be a fundamental rule never to depart from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

A LESSON IN SPIRITUAL ETHICS.

## The Golden Rule:

Do unto others as ye would they do unto you.

Is this the highest rule for human conduct?

There is a higher, the angelic:

DO ALL FOR OTHERS.

Is this practical?

It is the law of love which, like the sun, throws out light and warmth in ceaseless flood, receiving no returns.

Love that expects compensation is not love, for its root is selfishness.

All the heroes and martyrs for truth exemplify the practical application of the angelic; from Jesus murmuring on the cross through the ashen lips of death, "Father, forgive them, they know not what they do," down the long line to the Howards, Nightingales of the present.

The highest attainment of humanity is to bestow pleasures and contribute to the sum of happiness of all, and avoid giving pain; thereby ultimately do they reach the most perfect joy for themselves; the sphere of heaven. The veneration of the world is bestowed on these saviors who by showing that they placed the welfare of others before their own, have pointed the way, which when all follow it will bring the millennium, and the rule of love instead of selfishness. As we are not to become spiritual beings at our departure from the earthly body, but are spirits now, clad in flesh; spiritual beings now as much as we shall be in the future; walking in the courts of heaven, in the presence of God as much as we shall be in any higher sphere, the angelic rule should be our ideal although we may not, actualize it, in the antagonizing conditions which surround us.

## Mottoes.

[Here is given the motto of the lesson which all repeat in unison. Each member learns a special motto, it being the leader's duty to furnish those who have not selected one for themselves. The members arise as called by the conductor and give their motto. Those here given are chosen with reference to the lesson.]

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. You need this law alone; it is the foundation of all the rest.—Confucius, Chinese sage, 500 B. C.

We should conduct ourselves towards others as we would have them act towards us.—Aristotle, Greek philosopher, 385 B. C.

Avoid doing what you would blame others for doing.—Thales, Greek philosopher, 461 B. C.

Act towards others as you desire them to act toward you.—Isocrates, Greek, 358 B. C.

What you wish your neighbors to be to you such be also to them.—Sextus, Greek, 406 B. C.

Do not to others what you would not like others to do to you.—Hillel, 50 B. C.

All nature cries aloud, shall man do less than heal the smiter and the railer bless?—Hafiz, Mohammedan.

Bridle thine anger, and forgive thine enemy; give unto him who takes from thee.—Al Koran.

Acknowledge benefits, but never revenge injuries.—Confucius.

Return not evil for evil.—Socrates.

Speak evil of no one, not even of your enemies.—Epictatus. He who gives to the needy loses nothing himself.—Hindoo Bible.

We need a preaching of the gospel of self-conquest, of the positive power and supremacy of the soul over the senses, of the spirit power within over perverted appetite and passion.—G. B. Stebbins.

The search after truth should not be discouraged by consequences. Grumble not in the night of calamity, but remember the coming of joy.

## Closing Song.

WORK, FOR THE NIGHT IS COMING.  
Work, for the night is coming.  
Work through the morning hours,  
Work while the dew is sparkling,  
Work 'mid springing flowers,  
Work when the day grows brighter,  
Work in the glowing sun,  
Work, for the night is coming,  
When man's work is done.

Work, for the night is coming,  
Work through the sunny noon;  
Fill brightest hours with labor,  
Rest comes sure and soon.  
Give every flying minute,  
Something to keep in store;  
Work, for the night is coming,  
When man works no more.

Work, for the night is coming,  
Under the sunset skies,  
While their bright tints are glowing,  
Work, for the daylight fades,  
Work till the last beam fades,  
Fadeth to shine no more;  
Work while the night is darkening,  
When man's work is o'er.



## OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

## A GOSPEL IN WAITING.

C. H. MURRAY.

Any clear-headed Spiritualist, not carried away by enthusiasm, who will dispassionately review the facts, can not avoid admitting that after forty-five years of presentation and challenge, the doctrine of spirit instruction and communication is not greatly acceptable to the spirit of the age. In this era of printing, freedom of investigation, and rapid dissemination of thought, any new discovery in harmony with the pulse of thought would have for its advocates in such a period of time one-half of the intelligent people. We have but to instance the doctrine of evolution as one that the educated were fully ripe for. It produced a profound sensation among the learned at once, and has steadily extended and maintained its hold of thought, although it has not a tithe of the ground to stand on, or does not begin to be as susceptible of demonstration as the facts of Spiritualism. To day you will almost search in vain among all the leading thinkers and teachers for one who is not an evolutionist. The doctrine had the fortune of acceptance and growth, although based more upon argument than upon fact. On the other hand Spiritualism has been ignored by many of the learned and has failed to be very significant or impressive with numbers that have examined its claims of validity. One would naturally suppose that humanity after blundering through centuries of darkness and ignorance in relation to a future life and its character, would hail with joy the discovery of any means by which they could have communicated with the loved ones gone before; or that they would like to learn for a verity that they themselves were destined to exist after the throes of death. The testimony from which multitudes believe in immortality is, of the most flimsy and illogical character. How can they consistently base it on the resurrection of Jesus Christ? Admit that Christ rose and presented himself at various times to his apostles what significance has that fact when they come to apply it to themselves? If Jesus Christ was God, it is not at all probable that what would happen to a god would be repeated to an ordinary person. The supposition is wholly against such a coincidence. The Materialists can present much stronger argument against the continuity of life beyond the grave, than any of the old theologies can in favor of such existence. The only convincing proofs that can be offered to-day that man has a future life are solely obtainable through the avenues of spirit communication. Notwithstanding all this Spiritualism is not popular, and is welcomed but by a few. It is sometimes boastfully said that there are five millions Spiritualists in the United States. If such is the fact the evidence of their presence is very unsatisfactory.

In 1856 Judge Edmunds and Dr. Dexter delivered a lecture on Spiritualism in St. Louis; the first public exposition of the theme given in that city. Although then a mere boy I was very anxious to hear them, and was probably the youngest auditor they had that paid his own way. As there were no half rates I paid a quarter I had saved up for that pleasure. The lecture was delivered in the Mercantile Library Hall that could seat two thousand people, and every chair was occupied. The audience was very select and appreciative, and did not weary under the two hours' talk of the two speakers. Judge Edmunds occupied a very prominent position in society, and had the enthusiasm of a true evangelist. Could there have been a better introduction? What is the outcome with respect to that city after thirty-seven years. Although there have been millions of dollars spent since then to erect churches and teach a false theology there, Spiritualism has not to-day a place of its own where a hymn may be sung. Nor is St. Louis exceptional among cities in this respect, as we all know.

The great significance and mission of Spiritualism has often failed to be impressive to influential persons. It is well known that Leland Stanford and his wife have frequently employed mediums and have retained them in their home. He has publicly admitted his faith in the validity of spirit-communication. Yet he paid one of the vilest slanderers of the doctrine ten thousand dollars to preach a fulsome funeral sermon over his dead son; he has given ten millions towards a scholastic institution to be managed in the interests of orthodox theology; but to commemorate his belief in the demonstrated existence of the spirit world he has not erected the rudest shrine. Mrs. Mark Hopkins was an open Spiritualist, employed mediums in her home. She had thirty millions at her command, but endowed no institutions to uphold and disseminate the facts of spirit-return. Numerous other instances of this kind may be cited. Many of the crowned heads of Europe have examined the subject. The Czar of Russia has entertained at least three American mediums in his own palace, expressed himself as very satisfied, and presented them with costly gifts, indicating his esteem. Queen Victoria, after the death of Prince Albert and on many subsequent occasions, has consulted mediums and believes in spirit-return. Notwithstanding all this, outside of an independent faithful few, Spiritualism has but a limited and covert following. This is not because it is not true, but rather the time has not yet come for it to find an extensive welcome in human thought. It is not in accord with the spirit of the age, and when we inquire wherein they differ, I believe the answer to be found in the fact that the spirit of the age is one of selfish Materialism. Hence it is so admirably adapted to the creeds and present-day theological schemes of the Churches. The Churches are fundamentally anchored upon theories that are essentially selfish and unfriendly. It is admitted that not much can be presented as evidence of the selfishness of Spiritualists. This defect may arise from environment and previous association. But the teaching, or what might be called the tenets of Spiritualism, are radically and sublimely magnanimous. There are no shuffling evasion and vicarious atonement here. All the spirit-communications I have ever read or received, persistently reiterate that the cause of happiness is through self-abnegation. Instead of "Jesus paid it all" comes the mandate "You must settle for yourself," and the way of exaltation is through fraternal service. If the people are too weak for this doctrine now, it is too consistent with the order of nature to be always neglected, and the gospel of metaphysics will yet have its triumphant day.

## Spread The Light.

The following letter is characteristic of one who gets a glimpse of spiritual light for the first time, followed by an intuitive longing for more:

(To the Editor of the LIGHT OF TRUTH.)

Having seen a portion of your paper for the first time, it has awakened in me a strong desire to know more concerning the theory of Spiritualism of which I am in total ignorance.

What is the meaning of those messages supposed to come from the other world, how and by what means are they received? What is a medium?

What does a Spiritualist believe, does he believe in the Bible and its teachings? Is a Spiritualist of near kin to an Atheist? If you will be good enough to answer these questions and send a sample copy of your paper, you will oblige,

Yours truly,

E. J. HUXLEY,

Camduff P. O., N. W. T., Canada.

Will the friends in his neighborhood enlighten him?

## PEN-PORTRAIT OF PROMINENT WORKERS.



Biographical Sketch of Willard J. Hull.

Few speakers or writers have achieved success with the celerity of Mr. Hull. The marked incisiveness and ability of his writings, and the thoughtful and eloquently honest oratory were at once recognized. He was born May 27, 1856, in Buffalo, N. Y., the sixth child of a family of seven. His father was a free-thinking deist of the Thomas Paine kind, and his mother was also liberal in spirit, full of devotion to her family. Home was her place, and to its adornment, grace, and beauty, her energies were exercised. She was a Universalist, inasmuch as in her benevolent heart she believed in the salvation of all, although she did not strictly affiliate in Church government. The doctrine inculcated in all her children was simple compliance with moral laws. On this she strenuously insisted, and her persuasive voice was the only means she employed for correction.

Spiritualism was received with favor in the family, as it necessarily would be with people free from prejudice and spiritually inclined, and much time was given over to the investigation. His mother and sister Mary, when Mr. Hull was only fourteen years of age, introduced the subject to him, and from that time he has been a Spiritualist, accepting its philosophy and its phenomena as stepping-stones to its substantiation and demonstrative evidence of the grandest fact in existence—our immortality.

He attended the public school, and at the age of fifteen had reached the fourth grade, and he was ambitious to graduate with the high honors he was receiving for his diligence. His plans were all overturned by the sudden transition of both his parents, and he was left to begin the battle of life alone. He became apprenticed to learn the trade of a moulder, and applying himself with that thoroughness which characterizes all he does, he became expert and worked at it till 1873, when he was prostrated by illness which resulted in necrosis, by which he lost his left arm.

He could not work in the foundry, and casting about found that he could become a telegrapher with his good right hand. He entered the service of the Erie Railway as telegraph messenger in 1874, learned the art of telegraphy and was in the employ of that road until 1891, the last few years in the responsible and exacting capacity of train-dispatcher. All this time he was a close student of Spiritualism, and gave his leisure time to its promulgation in various local movements. For two years prior to 1890 he was President of the Buffalo Spiritual Society, before which he occasionally lectured, filling the vacancies between the lecturers who were engaged through his exertions.

In his efforts for the cause Mr. Hull has been sustained by a devoted wife who has fully seconded him in his plans. He met in her that which is said confirmed Mohammed in his career. The prophet in a dark hour of his early mission asked his wife, "Cadiza, do you believe in me?" and she said, "with all my soul," and he went on renewed. The greatest strength a man can have is his wife's belief, won by superiority.

He was married to Elizabeth A. Kilts in December, 1875. She was the daughter of William and Sarah Kilts, her father having been for many years a captain sailing various vessels on the great lakes. A family of four daughters is the result of this union, and a finer one is rarely seen. It was through the mediumship of his wife and at circles held ostensibly for her improvement in mediumship that Mr. Hull was helped in the course which has placed him on the spiritual rostrum. In 1889 he lectured in various places, and in the Autumn of 1891 the influences descending upon him became so strong that he resigned his position, threw to the winds all the prospects he had for advancement in the railroad world, and took the field to battle for mental liberty and do what he could to kill off the roaring Bohemoth of superstition. He has the zeal of an apostle of old, added to which is a comprehensive intelligence.

He is a Spiritualist, as he says, "first, last, and all the time." The word covers his entire field without an adjective or qualification. Happily he has escaped inoculation by the various fads and isms that have poisoned the teachings of many. His mind is of the scientific order, and penetrates the fallacies which are brought forward as celestial wisdom. A hater of shams and pretense; free himself and demanding freedom for all; scorning servility and detesting cant and hypocrisy, Mr. Hull in his lectures is sharp, incisive, sarcastic, with epigrammatic sentences which hiss like minnie balls. His arguments are cumulative, and at times his rhetoric rises to the highest flights of oratory.

A society that does not want the truth and the whole truth has no use for Willard J. Hull. He takes off his gloves when he handles the vagaries and dogmatisms of the past. His treatment at times is almost too merciless, and one wishes he would temper his speech with sweet charity for the delusions which have been the bread and wine of life for so many countless generations. Yet the ax is laid at the root of the tree of ignorance which has for fruitage the superstitions and beliefs which have misguided mankind, and he has received the command to cut down that tree, and he swings the ax, let the chips fly where they may. As a writer Mr. Hull needs no introduction to the readers of the LIGHT OF TRUTH. His trenchant words never fail of being read. He is yet a young man, just entering the field of usefulness, with the prospects of a long life of great promises ahead.

Catholicism has ever worked upon the emotions and physical senses, and where its adherents have gotten below the superficiality of its formula it has been because a deep religious principle was at work to reach the soul. By this we account for the isolated instances of grand men and women in early Catholicism, such as Thomas a Kempis or Elizabeth, of Burgundy, whom we are free to admit were found here and there in the Catholic Church. But the education of the masses of the people was not productive of such fruits. Bigotry and fanaticism were the universal outcome of its teachings.—*Parrotic American.*

## GOOD MANIFESTATIONS AT GENESEO, ILL.

GEORGE LIEBERNECHT.

This sleepy and conservative town has just been visited by a refreshing spiritualistic breeze. In response to a call from here Miss Lizzie Bangs, of Chicago, has given sittings here for independent writing during a very few days only, including two seances in the dark, but so rich has been the harvest of results obtained through this lady's mediumship that a genuine revival of interest among Spiritualists and a spirit of inquiry and desire for investigation in the community at large has been awakened. The beautiful and touching messages and letters from departed relations, friends, and neighbors were written on slates and on paper, and always signed by the full name, were obtained in broad day under circumstances and conditions that dispel all doubt as to their super-mundane authorship. They are most perfect and satisfactory specimens of psychography have ever seen, and mark an immense advance and improvement over the earlier specimens of spirit writing, such as I witnessed in the presence of Mrs. Fox Kane, in Brooklyn, N. Y., sixteen years ago. No two of these letters, written through Miss Bangs, are alike in phraseology or contents, and the handwriting differs considerably. They are not made up of stereotyped phrases or conversational platitudes. While in each one there breathes a glowing affection and joy over the opportunity of communicating, every message is pointed at and addresses itself to the peculiar condition, circumstances, and experiences of the individual sitters, and numerous points of identity are presented. There was no flippant message, no attempt at jest, no vulgarity or incongruity. Without an exception they are dictated from an elevated standpoint of tenderest love and affection, appealing to the heart, to the conscience and reason for fidelity, to the light of truth and right, for patience and fortitude under the trials and disappointments of earth life, and bearing much intrinsic evidence of coming directly and really from those whose names were signed to them. A devoted son thus writes to his father:

"All along the way in your spiritual work I have been with you, ever striving to make the light and understanding clear to you. \* \* \* This spiritual food is just as essential to your existence as material food is essential to your material existence. Do all you can to establish an interest in this grand truth while you are yet in the earth form, and thus build up your condition for the higher spheres when you join the better life. \* \* \* It is the greatest joy of spirit to converse with the friends of earth life."

To a new investigator, among other striking messages, the following was written between two slates screwed together as tightly as possible:

"Now, D—, do not stop here, but permit me to come to you often. So much good, so much knowledge I can bring you from time to time."

In another of these remarkable messages I find this passage: "Since entering spirit life I find there are laws connected with our return and communicating with you that require study and experience to understand and apply in order that in your seeking and my effort to obtain perfect communication may be accomplished. And I say to you now, do not allow the minds of others to persuade you to turn from this beautiful pathway of light, and I will in future be able to bring you more perfect knowledge. I have so much to say to you."

Over the full signature of one who was an old settler and prominent citizen of this (Henry) county, and who passed away in this town four years ago at the age of 77, the following communication was written:

"Words can not express the joy I feel in this meeting here to-day, so long have I desired the opportunity of saying to you that I am not dead. When I left you in the earth form I had hoped that somewhere, somewhere I might live again and meet my loved ones. There was a consciousness within of a higher life, and so hope mingled with fear. I passed through the change to awaken on the immortal shores, and find many loved ones who had gone on before. Then it was that I longed to come back to the dear ones of earth, and tell them what I had found. But the laws we must employ to reach you are so intricate that not until now have I been able to reach you, and I rejoice beyond expression. Never fear death. It is but a change, a higher birth. Only for a brief time you lose consciousness, to awaken into the higher life of freedom and joy."

Mother D— in writing to her son lays stress upon a matter which many Spiritualists take little heed of:

"In your work you are content with the thought and knowledge that you shall live again in the immortal spheres; but, my child, there are lessons to be learned that are far more essential to your being than this knowledge alone," etc.

These psychographic manifestations are supplemented through Miss Bangs by dark seances in the evening. I was quite pleased to observe that her seances are conducted and arranged on a basis far superior to the practice indulged in by those mediums who seem more anxious for a large revenue than for presenting the phenomena under proper, suitable and satisfactory conditions. Miss Bangs arranged and conducted her seances here evidently with the view to shut off as far as possible every cause or ground for doubt or suspicion on the part of the sitters concerning the genuineness of the phenomena. No more than six or seven persons formed the little, compactly seated circle who all joined hands, the medium herself being one of the circle, and both hands every second of the time in touch and communication with the hands of the sitters on her right and left. The touches of materialized spirit-hands felt as real as human hands; phosphorescent lights flash out over-head, moved about and sometimes circulated around one's head. Twice I saw a small hand holding a round, luminous object up above the center of the circle. A large, heavy music-box, when it had run down, was wound up again and again, and the guitar was floated freely in all directions through the room and played on, when it seemed altogether too high up in the air for mortal hand to manipulate. The invisible friends gained power enough to speak audibly in a somewhat hoarse but distinct whisper, *sotto voce*: "Isn't this grand?" was spoken into my ear by one claiming to be my son in spirit. When I, in an exalted mood, made the remark: "This is the resurrection!" the same voice corrected me with: "The spirit birth is the resurrection!" To the lady of the house, with whom the medium was staying, were spoken, by the voice claiming to be her departed husband's, the four words of a peculiar phrase which she and her husband, before his death, had secretly agreed upon, to be given to her by him, from beyond the grave, as a password of recognition and proof of identity. Although both have been most earnest and devoted Spiritualists, this lady has only now, eight years after her husband's departure, received this test from him.

Perhaps the most remarkable thing done in these dark seances is the writing of messages and letters with lead pencil on blank paper, and the folding up and delivering of them to each one of the sitters. The writer was favored with a letter covering two pages, written in a good running business hand, in language apt, pointed, and pertinent, and betraying an intimate knowledge of one's most private thoughts and expressions.

The Unitarian minister here, who was present at the

second seance, and then there approached the investigation of psychical phenomena for the first time, received the following significant little epistle from one of the invisible scribes. In range of thought it is a religio-philosophical dissertation boiled down, condensed into a few words, viz:

"Rev Mr. G—: In days gone by when pressed with a question too closely we were taught that there was mystery in Godliness that no human mind should strive to fathom, and so our eyes were blinded and reason set at naught. But the great law of evolution has carried us onward and upward, until we find within us the divine principle of God, and a close correspondence of our own soul to the great over soul. Thus little things confound the mighty, and this little pencil moved by the power of spirit will prove to you the everlasting progress of the soul, which is possible for all to reach."

In conclusion, allow me to add that Miss Bangs by her manner, demeanor, and conversation has made a very favorable impression here. I do believe she is a worthy and very efficient instrument in the hands of pure and advanced intelligences for spreading the light of truth. Providence permitting, we intend to have her with us again for a longer stay at some future time.

January, 1893.

## In Re The Veteran Spiritualists' Union.

(To the Editor of the LIGHT OF TRUTH.)

Allow me to express my gratification at the kindly and able editorial concerning the above named organization in your issue of January 21st, for I feel that it will have the tendency to call the attention of many thinking minds to a subject of great importance and usefulness, viz., the consolidation of our forces and influences to the end of promoting harmonious affiliation and mutual helpfulness among ourselves as Spiritualists, and of improving the condition of the poor and suffering in our ranks by true philanthropic assistance extended to them in their hour of need.

Such are the spiritual, yet practical, objects of the V. S. U., and because they recognized the demand for such a union this society has been called into action by wise intelligences of the higher life, operating upon responsive souls in the mortal form.

Already has this union accomplished much good work. Its membership is constantly increasing, as Spiritualists learn of its far-reaching and humanitarian labor; and although at present it but numbers a few hundred on its list, we have faith to believe that in less than five years its membership will embrace thousands of honored names.

Of the work accomplished may be mentioned the fact that a thousand dollars have already been judiciously expended and distributed by the V. S. U. among the sick and destitute that have been reported to the board of directors. Our income proceeds only from such donations as may be made to the Union and the yearly dues (of \$1.00) from each member, with an occasional life-membership fee of twenty-five dollars. The amount already expended in benevolent works far exceeds the funds received from the above sources, and had it not been for the generous acts of one of our trustees this good work of helping poor mediums and aged persons could not have been performed.

Our monthly meetings have also been held in the *Parlor of Light* circle-room, which Messrs. Colby & Rich have kindly allowed us to occupy—heated and lighted for use—free of rent; and our Sunday afternoon public meeting in Berkeley Hall, which the Boston Spiritual Temple Society also furnished the V. S. U., so that we have been blessed and assisted in our good work, as the angels told us we would be.

Now, Mr. Editor, it would be an easy matter for Spiritualists in all parts of this country to contribute a dollar yearly to the V. S. U., thus becoming a member, and at the same time adding to the funds which the union needs for the continuance of its glorious undertaking of giving open-handed assistance to the worn out mediums, to tired workers who are in need of a little temporary aid, to the destitute sick and aged poor in our ranks.

A dollar yearly, less than two cents a week! Just think of it! Who could not spare that amount for the helping of the distressed? And who knows but the very ones who pay in a dollar this year and next may in the later years be among those who will receive something of our noble charity for their own use. For we do not confine our gratuities to any one locality. One aged lady in Maine has been allowed one hundred dollars, and kept from the alms-house. One straggling brother medium in California was donated fifty dollars and thus bridged over a chasm of want and suffering, as many others have been assisted in like manner.

Just here allow me to state that while the V. S. U. was established for Spiritualists of ten years' standing, that an associate membership has been adopted, and those Spiritualists who are interested in our organization and who wish to join us, even if they have been in the ranks but two years, can do so, by the payment of the yearly due of one dollar—the distinction between such members and the older veterans, being that the former can not be eligible to office in the union until they have reached the ten years' of experience in and advocacy of Spiritualism necessary to become veterans in the cause.

The V. S. U. is now ready to establish clubs or branch unions in any part of the country. To form such a club in any locality three or more names with the dollar each must be sent from that place to Wm. Banks, clerk of the V. S. U., State Street, Boston, for membership in the present union. Three or more friends will be authorized to form a club and to hold public meetings in hall or parlor, for the promotion of spiritual culture among its members, the discussion of matters pertaining to the cause, and for benevolent work. The membership fee accruing from the admission of members to the club will belong to the latter, and the part of V. S. U. of Boston will claim no royalty or part thereof. Should a club at any time, however, wish to make a donation to the present union toward the furtherance of its good work it would be gratefully accepted.

The V. S. U. is a regularly incorporated organization, and has the right to form branch unions, provided three persons from a locality join its ranks as above mentioned. Dues, certificates, etc., necessary for the formation of a club will be forwarded to anyone on receipt of ten cents to pay for postage.

We are constantly receiving words of commendation and interest in the purpose of the V. S. U. from earnest and noble workers in our cause. That fearless and able exponent of the nineteenth century gospel of truth, Willard J. Hull, in a private note to me on the V. S. U., writes: "We feel that its objects are national, yes, universal, and we have none but the friendliest interest in it, and wish to see it move on in the general work of our cause." Other platform workers also express their friendliness in like terms to the V. S. U., and we feel that "those who are with us are far more than those who are against us."

MRS. M. T. LONGLEY,  
Corresponding Secy., V. S. U.

The Second Provincial Council of Oregon, 1881, said the "swearing, cursing, and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of those Godless institutions.

Read Hudson Tuttle's best story "Led to the Light."



[Entered the Post Office at Cincinnati, O., as Second-Class Matter.]

## THE LIGHT OF TRUTH,

IS ISSUED EVERY SATURDAY BY  
C. C. STOWELL,  
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CINCINNATI, - - - SATURDAY, FEBRUARY 11, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest, or unworthy of action. When the satisfaction of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

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## BUGLE CALL.

Attention, battalion! Every subscriber to LIGHT OF TRUTH step two paces to the front! March! Comrades! By virtue of a general order from spirit friends you have been notified for two successive weeks that on February 11, 1893, you were to make a charge along the entire line. Cast your eye to the left and observe the invincible front you present! To your right, with glistening shields, are the spirit hosts in marshal array!

The hour is at hand!

Let no man fail us!

See to it that each number of LIGHT OF TRUTH (dated February 4th) is called into action.

Re-mail your last number to some benighted traveler, struggling to find the truth, one in grief for friends gone before, or one who employs reason and rules the body by the soul.

Remember each name.

Again and again will we return to the charge, until Columbia's year will count many victories won.

We expect every subscriber will re-mail the February 4th number with its fine supplement enclosed. Anyone doing so can obtain the same number free by writing us. Your magnetism and your paper together will help our spirit friends to scatter this beautiful truth.

## ANOTHER TRACT.

By numerous requests, suggestions, and our own conclusions, it has been deemed wise to publish the lecture of Rev. M. J. Savage (recently delivered in Cleveland, O., and subsequently published in the LIGHT OF TRUTH), in pamphlet form to serve as a missionary tract and endorsement of our cause. This undertaking, it should be borne in mind, necessitates an outlay that is equivalent to a direct loss if not substantially appreciated by those who have the cause of Spiritualism at heart. To aid in meeting this expense, we need the co-operation of our readers in so far that they encourage their societies to order them, either for distribution in advertising and spreading the light of Spiritualism, or for sale, as they deem proper. These tracts will be placed at the lowest figures possible to repay us, at the same time offering a neat job, printed in large, clear type and on good paper. The price decided on is \$2.00 per hundred; the retail price to be five cents per copy for the benefit of individuals not situated to do missionary or public work for the cause. The tract, which will be known as "Tract No. 2," and be ready on or about the 15th of this month. We hope that a number of responses will already be on hand to greet the issue on the day of its birth.

## ARE WE TO TOADY TO THE NEW POPE?

Press dispatches report that "while the fact that the Pope is no longer a temporal sovereign deprives the papal delegate of any recognized diplomatic rank, there appears to be a tacit purpose to accord to Mgr. Satolli in Washington an unofficial recognition as an added member of the diplomatic body."

It is to be presumed that "a tacit purpose to accord him an unofficial recognition" will not prevent Mgr. Satolli from accepting the "recognition," even though it be for the present "unofficial." The purposes of diplomacy or intrigue are never disturbed by quasi victories or defeats. A tigress may be feeding on the carcass of an antelope, but if a bounding stag should run through the jungle she would spring from the dead antelope to the live stag. It is after the same manner of "diplomacy" that the Roman machine represented by "our venerable Brother Francis, Titular Archbishop of Lepanto" would accept an unofficial recognition at Washington. It would be a "good enough Morgan until after election." At least this would be the view taken of the matter because the chances for an official recognition would be enhanced if somebody happened to be on the ground. There has been no move made with respect to the establishment of the Papacy in the United States that has had any guesswork about it. The building of a Catholic University at the seat of the Federal Government was one of these moves; next the appointing of a sub-Pope and directing him to take up his residence in Washington at said university. The third move will unfold itself as affairs are shaped regarding Leo's successor. Ever since Victor Emanuel closed the doors of the Vatican and made Rome a State of Italy, the Vatican has had an eye on the United States. Every time a priest is shrived or a bishop consecrated that eye grows larger and takes in

more territory. The reclamation of the Pope's temporal sovereignty lies in the subjugation of the Federal Constitution to his directorate. This is the menace that now threatens American institutions. The utter falsity of the present toady policy of our government towards the pretensions of Rome is plainly perceived when we take into consideration the possible claims of other sects. Why should not an "unofficial recognition in Washington" be accorded to the Methodists or the Baptists or the Shakers? What is the quality in the Roman Church or its representatives that constitute them favorites in this respect? No other sect on earth could go the lengths that Roman Catholicism has gone in the matter of recognition, unofficial or otherwise, by the United States Government. It is time to call a halt and give these people to understand that so far as they have any religion they are at liberty to enjoy it, but so far as they have a machine to run and request or demand the power of civil government to run it, we say stand off.

There is plenty of room for religion. It is harmless and edifying to those who enjoy it. The constitution has no power to prohibit the free exercise of any religion, and there is no lover of liberty who desires to interpose a barrier against it, but the Roman Church is a political machine. Its aggression is a politico-economic one, and it is all the more contemptible because it uses religion as a cover to hide its nefarious designs. The distinction between the politics and the religion of Romanism is broad and well defined, and yet comparatively few perceive it. This kind of ignorance cannot excuse any diplomatic blunder our magnanimous Statesmen may make relative to a recognition of Mgr. Satolli. Let him rule as an ecclesiastic like any other bishop or archbishop of the Catholic or Episcopal or Methodist Church, but we war against toadying to him by the government. It is unjust, and sooner or later it will react upon the nation.

## ROMANISM AND MOB LAW.

Lafayette can lay claim to the distinction of being the only city in Indiana where the alliteration of Rev. Burchard: "Rum, Romanism, and Rebellion" finds practical application and force. Ex-priest Rudolph attempted to deliver a lecture in the opera house in that city on the evening of January 26th before an audience of 1,200 people, and was disturbed by a mob who burst into the stage doors, precipitated a panic, resulting in numerous encounters, pistol shots, curses, screams, and groans.

Mr. Rudolph lectured against Romanism. This did not suit the majority who rule in that city, and the consequence was that mob law took the place of reason, the populace filled up on whiskey, puked out "Ave Marias," and waded in. Mr. Rudolph was shot in the abdomen, though not seriously, and pandemonium reigned supreme for two hours in the chief public temple of the city. The Jesuits had, of course, full control of the police, and throughout all the disturbance there were only two officers to be seen, and these made no attempt to quell the riot. Not until the sheriff had been summoned was there any heed given to the appeals for peace. This is a deplorable record for anyone of the cities of proud Indiana to present to the public, but it illustrates the oft-repeated warning that the Roman Church is determined to shut out free speech in this country if such a thing is possible. This purpose is seen in the tone accompanying newspaper articles and dispatches touching on Romanism and its policy. Nowhere is there a voice or a pen moved in derogation of a policy to hoodwink and blind the people to the true animus of the machine. A Jesuit stands at the collar and elbow of nearly every editor in the country, dictating the news to be doled out regarding the "Holy Church." The occurrences a Lafayette are intolerable, but they are the forerunner of others similar if not worse in character to be enacted in the future unless the people become aroused to the dangers besetting them. The Lafayette Courier well says:

"The humiliating confession must be made that Lafayette is a dishonored and disgraced city!"

"There can be no further concealment, no further apology. The lawless element has shown its hand, and the lawless element is in command, with not a single hand of authority to stay its savagery. Shame!—a thousand times shame!"

Whose fault is it? While the peace-loving, contented citizens of the city have been dozing the minions of Rome have been plotting. At a time in its history when free speech and free thought ought to be supreme, it witnesses the harvest of its own indolence and apathy. It is to be hoped that the guarantees of the Federal Constitution will hereafter be upheld in that city, and the plotters against them be given a quietus they will remember.

## THE SCHOOLS AND THE ROADS.

The subject of improved highways is assuming the position in importance prophesied for it at the outset. It was then set forth that our wagon roads were a disgrace to a civilized nation and that wise legislation would eventually substitute something different in the methods of keeping up road improvements. As we have pointed out before, there is a science in road-building and maintenance, and no healthy progress can be made until the people are educated in the line of that science. The Indiana Legislature has taken the matter up and a bill embodying the necessities and ways and means for improvement is now running through that body. A unique suggestion in the line of education in road-building comes from Albert A. Pope in a brochure on the "Errors in School Books." After pointing out many erroneous statements in text-books now in use in the schools, together with a proposed plan for their correction, Mr. Pope advocates the introduction of road science in the curriculum of school studies. He says:

"But it is the school teachers of the country who can do most in bringing about this great reform of good roads, by teaching the young, who in a few short years will be the people of the United States, what it is to have good highways. Children should be taught that good roads are great civilizing, educational, and moral agents; they bind communities together by providing easy means of communication, with all the advantages of traffic and the interchange of products; they render the school, academy, and college accessible, and the Church and Sunday-school available."

This shows the vast range of the subject, and there is to-day no measure of public betterment that is of more vital interest. Views have been expressed, and all advocating the expediency of road improvement, from the President down to the humblest citizen, colleges and universities, corporate bodies and agriculturists, professors, senators, and governors all have a good word to say upon this urgent need. Harvard University has opened a road department at the Lawrence Scientific School. The Massachusetts Institute of Technology has an instructorship in the same line, and graduates of the former are to be given the degree of road engineer.

It is to the highest interest of moral and spiritual advancement of a people that their physical needs be first looked after. Among these the natural arteries forming means of communication and traffic take an important part. The mud streaks and rut-holes called roads must go. Let science take a hand in the highways of traffic as she has in the highways of orthodoxy. No alarm need be felt about the improvements.

The new bridge over the Mississippi at New Orleans will cost five million dollars. The great South is looming up grandly.

## BLAINE.

The great "reaper" has been cutting a wide swath in the field of our prominent men of late, and to-day we have to chronicle the transition of the "Plumed Knight," James G. Blaine. Opinion will be divided for years to come on the proper place for Mr. Blaine in the pantheon of American celebrities. Probably no man more than he illustrated the "magnificent" diversities of American politics. His is a name execrated and honored in greater intensity than any other since the time of Daniel Webster, and perhaps no American ever equaled Webster in Statescraft until Blaine began to shoot his magnetic intellect into the affairs of the world. And like Webster he died a disappointed man. Both had an ambition for the presidency and both failed. Great as they were the coveted prize eluded their grasp.

It is not yet time to estimate the worth or the character of the public services of James G. Blaine. His place in American history will be commensurate with those services, and it will be sure, but the justice of future and more calm consideration must determine its quality and grandeur. The American people, yes, the civilized nations of the earth, mourn his loss, but the great spirit nation gives him welcome and raises its hallelujahs upon his entrance into its forum. Like Brooks, Butler, Hayes, and Lamar, Blaine has merely exchanged an old and tried regime for a new and untired one. Individually he is the same, and his work will go on as well as follow him.

IN THE death of Bishop Phillips Brooks the Church has met with a great loss and the world still more. He was one of the few men who rise above their surroundings so far as to reflect honor instead of receiving. He was above and beyond the creeds, and stood for the highest and the best humanity. He overworked and exposed himself, bringing on diphtherial symptoms, and after a brief illness of only four days he passed away. His last words were: "I am going home."

THE matter of highway improvement is up in the New York Legislature, but the bill introduced providing for convicts to do the work so that the people shall not be taxed for the improvement ought to be killed "a bornin'." Society and convicts too are degraded sufficiently by our barbaric penal institutions without having chain gangs at work on the roads. The degradation of manhood as a punishment for crime does not speak well for the American people. Better keep the convicts out of sight.

ONE very pleasing and beautiful feature of the Blaine obsequies was the absence of mourning habiliments and the great profusion of flowers. Never before has there been a funeral in this country where flowers formed such a part. The great Statesman may be said to have been literally buried in flowers. It is a welcome sign and augurs well for the abolishment of the prent lugubrious custom of sombre black.

A BLUNDER in office is equal to a crime. No man should accept a position of honor and trust unless he knows he is capable of filling it according to its requirements. Blunders therefore should be punished as crimes are to prevent office seeking.

THE new Roman triumvirate that needs watching is composed of Satolli, Corrigan, and McGlynn. Let the "Red, White, and Blue" triumvirate float high enough to see what is going on and be able to warn Americans of the menacing dangers.

## NOTES.

The following correspondence explains itself:

Dr. O'Gorman, Washington, D. C.  
Did Blaine receive the last sacraments? Give facts.  
D. S. PHELAN.

The reply was:  
Rev. D. S. Phelan.  
No.

'D. S. Phelan is a Roman Catholic priest and editor of the Western Watchman. According to this dispatch James G. Blaine, the great Statesman and representative American, is, in the belief of 6,000,000 Catholics in this country, frying in purgatory with no chance of relief. Truth, however, does not always abide with priestcraft.

Joseph N. Belden, of Bridgeport, Conn., was arrested and fined for refusing to have his daughter vaccinated before sending her to school. He appealed and will test the vaccination law in the higher courts. May success attend him.

District Attorney Nicoll, of New York, is after the coal barons. He is carefully looking into their methods, and if the facts warrant he will place the matter before the February Grand Jury. If there is a more despicable gang of bandits pestering the earth anywhere than the coal ring of this country, we have failed to hear of it. The efforts of District Attorney Nicoll to break it up in the metropolis ought to be encouraged by all good citizens. The ring in Monroe County, N. Y., having Rochester as its center, is also being brought to time, the charge of conspiracy having been brought against it.

## PRAYERS FOR REVENUE ONLY.

The Columbus (Ohio) Pastors' Association recently adopted the following resolution: "Whereas, It is almost impossible for the secretary of this association to supply clergyman to open the houses of the General Assembly with prayer, because a large majority of the clergymen have private reasons for declining; therefore be it resolved that the secretary of this association be instructed to notify the presiding officers of the Senate and House to make other arrangements for this work." There was no opposing vote. In the discussion, Rev. W. C. Holliday said he had made up his mind long ago to do no more praying for the legislatures unless paid for it. If the State wanted to economize on prayers, they might use the Chaplain of the State prison in this capacity.

Rev. B. F. Pott, of the Baptist Church, thought it too bad to cut off the legislature entirely from spiritual instruction, but when asked if he was willing to perform the work he said he was not. Rev. Henry Stauffer, of the Mayflower Congregational Church, said that several years ago a resolution was introduced in the House to pay the Chaplain \$5 per day, and such an unseemly scramble for the position of Chaplain was precipitated among Columbus clergymen that the resolution was withdrawn.

(From our Reporter's Note Book.)

## PLATFORM TEST SEANCE.

An interesting public seance was given at G. A. R. Hall on Wednesday evening, the 1st inst, in which a number of our local mediums participated, and who, considering the stormy weather, unfavorable conditions, etc., did excellently well. Whether due to the disturbed conditions of the material atmosphere, the many strangers present, or a mixture of both, that passivity could not be solicited in the mental atmosphere, is difficult to say. But the mediums seemed to have had a hard time getting into rapport with the audience, and especially those first called upon, who had to pioneer the way for the others to reap the benefit of better conditions. Thus Mrs. A. E. Kibby, Mr. H. W. Archer, and Mrs. Plymouth Weeks had to sacrifice themselves to invite the spiritual harmony

necessary for spiritual manifestations, or psychic phenomena accordingly to the more fashionable term.

However, a sacrifice of this sort is equal to a test, for it proves the existence of a mental or spiritual atmosphere, and without which proof, individual spirit tests would have no value in that they would be subject to exemplifications of an ordinary mind reading. These three mediums therefore deserve credit for the general test they gave, although quite a number of individual tests were brought out in their battle with the surrounding adverse conditions.

Then came Mrs. J. Ropp, Cincinnati's champion test medium. Whether due to the harmony created in her behalf or to her own powers of commanding conditions, is not yet possible to say. But if ever a set of new investigators were taken by storm or surprise, it was when Mrs. Ropp got among them. She not only told them the names of their spirit friends, but their own names too, and other details that were astounding. Cincinnati can be well proud of such a medium, and one who seems to love the cause with a spiritual devotion that will lead to still higher results and bring a reward that is worth having.

After this medium came Mrs. Eva Sigmester, ever pleasing in address and impression, gave a little healthy philosophical talk, several readings and a number of tests, which were in general satisfactorily received.

Mr. A. Willis, during the latter passage in the program, under supervision of a committee, received a number of spirit messages on several new slates that had been brought and cleaned by the committee before submitting them for experimentation or the crucial test. Four or five messages were read out with names attached which were all recognized.

Then Mrs. Pennell, a Boston medium was called upon to test her powers. She opened with quite an eloquent little speech, and was hardly through when she was controlled by a spirit who changed her voice and manners so completely that further demonstration was unnecessary to prove her claims to mediumship. But she added more laurels to it by a number of excellent tests, and one very remarkable one that must have caused no ordinary surprise to the recipient. During her services, Mr. Willis was again subjected to the plea for spirit messages. Being in charge of a bauld of good-natured spirits (like himself) the plea was granted. Four personal messages were given and acknowledged, and one "good night" message from John Morris, who never fails, rain or shine.

On the whole the seance was a profitable one to students of Spiritualism. Mrs. Archer, an estimable lady and wife of Mr. H. W. Archer, presided at the organ during the evening and directed in song when necessary after each medium had exercised his or her gift at the altar of public criticism and in token of loving sacrifice to the cause.

Mr. C. C. Stowell conducted the services as chairman, and was repaid by a beautiful token from the spirit world in the form of a clairvoyant vision given through Mr. Archer. It was an immense bouquet of flowers, lantern-shaped, throwing out rays of light, indicative of his mission. Somewhere in the arch, produced by the rays, were the words "Light of Truth." The floral symbol was borne aloft by three little girls, whose names were given, and proved correct in testimony that the symbol too was a genuine spiritual vision.

As the seance was for the benefit of a worthy cause in the city, and mediums herein named gave their services free, an expression of thanks are due them from all interested. Among others who gave their services in other capacities on the evening aforesaid at the hall were Mr. C. R. Johnston and Master St. Julien Melchers, both of whom are also entitled to a share in the blessings which gratitude owes to all who give of their vitality outside of necessary working hours. May this good feeling also be extended to those who helped to make this seance a success in other ways than herein mentioned.

From our Reporter's Note Book.

## A GLORIOUS TRUMPET CIRCLE.

At the home of Mr. C. C. Stowell last Saturday evening was gathered a small circle of friends for the purpose of testing the powers of Mr. H. W. Archer as a trumpet medium. Conditions were naturally favorable from the fact that all present were in perfect mental accord with each other, as all such gatherings should be when perfect manifestations are demanded. As soon as the party had assembled a circle was formed in the centre of the room, two trumpets placed within the circle, the gas turned down, and hands held all round to complete the battery. At almost the same instant that this was accomplished a voice issued from one of the trumpets bidding the friends "good evening," immediately followed by an independent voice recognized as Jimmie Johnston, addressing the circle, but interrupted by the medium before he had spoken many words, presumably impressed to that effect to allay all suspicion that ventriloquism was a part of the program. And together with this feature a third spirit began to whistle through the other trumpet to make assurance doubly sure that the medium could not possibly be an accessory to these phenomena further than acting the part of a passive instrument in the affair. Added to this assurance spirit lights made themselves visible outside of the circle, which, upon nearer approach, proved to be symbols and miniature illuminated faces. Among the symbols were a star and crescent, a cross, and some others which were satisfactorily explained; and among the faces one was recognized as Thomas Paine, hovering over Mrs. Luther, who was present, and one as a recently departed prominent Statesman. Mr. Paine then delivered in stentorian voice a message through the trumpet which had pith and point in it, and given for a purpose that will be remembered by a number of the members. As a change in the program, the trumpets then began to travel around the circle whispering familiar names, giving love messages and tests to their respective friends, nothing of which could have been known to the medium. To a young apprentice in photography present came a spirit addressing him in French. Upon delivery of his message he gave his name as Daguerre. This was an excellent test in that the medium did not know of the lad's avocation. Among the other spirits who spoke acceptably and at length were E. V. Wilson and Col. Bundy. An Irishman enlivened the party with some national wit, and made concessions that would not have been well received by his orthodox Church brethren. He said he had received the light and was now working to bring others of his former belief to the light also. On one occasion when the power had somewhat abated, a lady present was requested to sing. Acquiescing, she touched upon a popular song, but when in the midst of it, first one trumpet joined in, singing second, then the other, taking the part of bass. This strange trio had a striking effect on the circle, and made them understand that there were more things between heaven and earth than are dreamt of in our world's philosophy. It would be impossible to give all the details of this exceedingly gratifying and we may say wonderful seance, but one may be mentioned that will further allay the suspicion of the ventriloquist theory. While an independent voice was addressing the writer, he requested it to approach him and speak into his hand which he held up for the purpose. The spirit obliged him, and the motion produced by its voice could be perceptibly felt in the palm of the writer's hand. To assure himself that it was not of human agency, he reached out to grasp it. He caught nothing but thin air. But the voice continued to speak, calling attention to the act as a vain one.

Such are the results of a test seance with Mr. Archer when conditions are right and harmony prevails between the circle and medium.



## News from Correspondents

Notes from Mrs. R. S. Lillie.

Sunday, January 24th, our engagement closed with the Independent Course of Lectures conducted at Cleveland, O., for the season. Announcement had been made that a benefit entertainment would be tendered the management in connection with the regular exercises. The entertainment to be tendered by and under the direction of Mrs. Hattie Bodfield, the talented elocutionist, who is so well known and whose talent in this special direction, as well as her womanly graces have won many friends in Cleveland.

Just as the announcement was made and the work about to be entered upon the house of the Bodfields took fire, the contents destroyed, and Mrs. Hattie Bodfield stepped through a burned place in the floor, sustaining a shock to her nerves and receiving other serious injuries which proved a set-back to our entertainment so far as the reader was concerned. In the line of vocal music we had a treat in the songs rendered by — who went far towards fulfilling the law of compensation in this case. Mr. Lillie's songs were also apparently enjoyed, and the guides gave, as they announced, "A Glimpse of the Spirit World."

They started by saying: "If, as Spiritualism claims, spirits can and do return, then they can do what we have promised to do here to-night, state definitely something of the locality of the spirit world and the state of the so-called dead. If it is not true there is no means of knowing, for only dim rays have penetrated the darkness of the past, and hope's star alone aided by faith has lighted the gloom."

They spoke of the views entertained as to what and where heaven is — showed this to be a condition or state of conscious being, not of local habitation; then spoke of the naturalness of the spirit world, its relation to earth and other worlds, and of the bodies we now live in and those we are to wear when disrobed of these outer tabernacles. Then they gave us words which conveyed a glimpse of the spirit world: "A world of realities where are to be taken up the threads of being broken abruptly here, and left at the very best incomplete and imperfect, and there continued and carried toward perfection. The unfortunate of this life were particularly spoken of: their condition and means of improvement dwelt upon, and the unjust doctrine which consigned so large a majority of these to an irrevocable fate. No choice as to what their condition and circumstances should be here, incapable of improving it while here, and finally damned for what they had no hand in bringing about and could not escape. Life hereafter as taught by spirits being the only possible means of satisfying justice as it exists in all human breasts and in universal law, giving all souls opportunity farther on for the ripening and unfolding of the attributes of their being, which here had no opportunities of growth on this plane of being."

Children who leave this life so prematurely in such multitudes, and the means of their development was also given as a part of the lesson of the evening. These discourses are and can be but glimpses of the abode of the soul. We in the mortal can see only as through a glass darkly. Words can but poorly convey the realities to another of the scenes of this life, let alone that which is to come. And when the spirits have touched my brain and tried by words to tell us of their life—although I see them standing by my side and feel the touch of their thought upon brain and lips—I am left with an almost irresistible desire to look farther, see more, or on the wings of the spirit speed away for a little time at least to see for myself.

Since this discourse was given we have been to Philadelphia and New York, have seen much that to some, yes, many readers of the LIGHT OF TRUTH would be new, for not all its readers have visited these great cities of earth. Going on to a boat on the Norwich line of steamers, at five o'clock last evening, we passed down around the point of the island on which New York is situated, making our way in and out among the many vessels that fill the harbor. We passed under that most marvelous piece of workmanship and engineering of man, the Brooklyn Bridge. Can any one describe it in such a way as to convey any true conception of what this wonder of architecture is?

The sun was just setting, giving the sky the roseate and gold tints, and the few floating clouds that indescribable beauty, which no pen or words can convey to another; and, as we passed away from the great bridge and took a look backward: there it hung, outlined against the pink and blue of the sky. Along on its sides were every few feet the bright electric lights, shining like stars on this broad, dark band, which apparently crossed the pink heavens, and under which rolled the waters of the East River, on which were moving great vessels with high masts, which, as they passed under this wondrous structure looked small and insignificant. All this can be told in words, but it must be seen to be comprehended, and after all that can be said in words of the other life, that its fullness remains to be seen after death shall have unsealed our vision. And yet how we value these glimpses, and what a feeling of peace creeps down on the tried soul after these visitations. And how much we have to thank the spirits for. We are now in Norwich, our week beginning there on the 5th.

R. SHEPARD LILLIE.

## DeLeon Springs, Fla.

The first annual camp-meeting of the National Spiritual and Liberal Association was opened on the 29th ult. at this place. Prof. H. D. Barrett, of Lily Dale, N. Y., who will act as chairman during the entire meeting, called the assembly to order at 2 p. m., in a few well-chosen words of greeting, in which he congratulated himself and the entire company upon the fact that they were able to escape from the rigorous northern winter, to assemble at the camp-meeting in the "Sunny South." Prof. Barrett stated that it was the purpose of the promoters of this meeting to form an organization, national in character, and international in regard to its platform utterances and breadth of thought.

He then named a committee on permanent organization, to nominate a board of nine trustees to report next meeting. The committee consisted of the following persons: "Hon. A. Gaston, Meadville, Pa.; Mrs. J. D. Palmer, Hillsdale, Mich.; Mrs. J. H. R. Matteson, Buffalo, N. Y.; Mr. C. O. Smith, Ashtabula, O.; and Mr. L. Hamlin, DeLeon Springs, Fla. Wilson's Orchestra from Cleveland, O., furnished excellent music, and we learn with much pleasure that this talented quartet will remain at DeLeon Springs for at least six weeks.

After an impressive and touching invocation by the guides of the speaker of the day, Mr. Geo. P. Colby, of Lake Helen, Fla., was formally introduced by the chairman, Mr. Colby announced his subject as "What came ye out in the wilderness to seek?" and the discourse which followed was in keeping with the progressive spirit of the age. Mr. Colby was suffering from a severe cold, hence could not use his voice to advantage, yet he held the closest attention of the audience. His address was an earnest appeal for united effort in all good works, for brotherly love and kindness towards all mankind and for the study of all questions that affect the welfare of the human family. Mr. Colby believes that construction, instead of destructive work, is the mission of Spiritualism. Many people, evidently Church-members, were heard to remark, "If that lecture is Spiritualism, it is good enough for me."

It has long been felt by many Spiritualists and Liberals, North and South, that an open-air meeting ought to be held in Florida during the winter months for the purpose of building up the liberal and spiritual cause in the South. The novelty of the undertaking and the desire of hundreds of people in the North to escape from the terrors of a northern winter, seemed to offer an incentive for the probable success of the undertaking. Accordingly, a few devoted workers, notably Dr. W. S. Rowley, of Cleveland, O.; Hon. E. W. Bond, DeLeon, Fla.; and Mr. C. O. Smith, of Ashtabula, O., undertook to organize an excursion to the South for the purpose of holding a camp-meeting. Dr. Rowley visited Florida in November last, and after traveling extensively from one side of the State to the other, located the camp at DeLeon Springs. He was nobly seconded in his work by Hon. J. B. Clough, of DeLeon, Fla., to whom the credit for the success of the undertaking is largely due. Dr. Rowley undertook to interest the railroads from the leading northern cities, and performed almost herculean labors in accomplishing his purpose. Mr. S. F. B. Morse, of the Louisville & Nashville R. R., was also an earnest worker for the success of the expedition, and is entitled to much praise for his efforts.

The excursion was well advertised, and Dr. Rowley, Mr. Morse, and other workers had the pleasure of knowing that about 2,800 people responded to their appeals. This is the largest excursion party ever sent to Florida at one time from any section of the United States.

The selection of platform speakers was left to Hon. E. W. Bond and Prof. H. D. Barrett, and good talent has been secured. Owing to the brief notice, many of the leading lecturers on Spiritualism were unable to come to Florida for this season, but promised to be on hand next year. Geo. P. Colby, of Lake Helen, Fla.; Mrs. M. C. Thomas, Atlanta, Ga.; Rev. E. Case, of Beaufort, S. C.; and Hon. A. B. French, of Clyde, O., will be among those who will occupy the rostrum during the meeting.

Even after the tourists had reached Florida, they were not permitted to proceed quietly to their destination. Land-agents, hotel-keepers, and railroad sharks and vipers from the southern part of the State, met them in Jacksonville, and by breaking every commandment in the decalogue, succeeded in making hundreds of people believe that they could not be accommodated at DeLeon Springs with rooms and board, and drew them off to other sections of the State. It is hoped that those who are really interested in the cause of Spiritualism, will soon find out their mistake, rectify it as soon as they possibly can. Such rascally meanness deserves the hearty contempt and earnest condemnation of all lovers of truth and justice without regard to sect or creed. Despite the efforts of the enemies of DeLeon Springs Camp, more than four hundred people were in attendance upon Mr. Colby's first lecture. The hundreds who were drawn off through the misrepresentations above noted, will probably visit the camp some time during the season.

Pierre L. O. A. Keeler, the famous and reliable slave-writer, is daily expected upon the grounds, likewise Miss Maggie Gaule, the celebrated test medium, is also looked for. The arrival of these mediums will give new life to the cause of Spiritualism throughout the State of Florida. Hugh R. Moore, the well-known trumpet medium, from Springfield, Ohio, is located here for the entire season. His sittings are well attended, and give excellent satisfaction. Among the many Northern people in attendance upon the meeting, we notice C. E. Legals and wife, Chicago; J. F. Raymond, J. B. Johnson, Minneapolis; Wm. Nevelev, Judge Hammond, Mrs. Dr. J. H. R. Matteson, Geo. W. Matteson, Mrs. E. Kendall, Mrs. Sarah Anthony Burtis, Mrs. Emma Beebe, Buffalo, N. Y.; Alfred Kellogg, wife, and daughter, Dr. W. S. Rowley and wife, Miss Kate Bisbee, Cleveland, O.; Mrs. J. D. Palmer, Hillsdale, Mich.; Hon. A. Gaston and wife, Meadville, Pa.; Mrs. M. H. Skidmore, Mrs. Emma J. Hoff, Dr. E. C. Hyde, Prof. H. D. Barrett, Lily Dale, N. Y.; Mr. C. O. Smith, Ashtabula, O. Scores of others are also present, whose names are not known to the writer.

Dr. E. B. Chamness, Alexandria, Ind., a magnetic healer of great power, is with us, also J. D. Pelham, Palmetto, Fla. Excursions, drives, boating, hunting, fishing, and foraging for oranges are daily in order. Everybody is busy and rejoicing in the warmth of the tropical sun. We predict good health for all as the result of our life in the forests of Florida. Look out for another letter next week. EVANGEL.

San Jose, Cal.

I am so glad that at last some one has come to our assistance in the lyceum work. All we lack now is more teachers. If Spiritualists were as willing to help educate the little ones as they are to devote their time to circles for their own development, then a marked change for the better would soon appear. Do not allow them to go to orthodox Sunday schools, there learning what in after years they will have to unlearn, and, which, like the nails driven in the posts, will leave a scar when withdrawn. I am happy to say that we have a very promising lyceum in this place, and I believe our loved ones on the other side are assisting us in our endeavors to work for the good of the children.

Our meeting for the school is called to order every Sunday morning at half-past ten promptly. Then follows the usual experiences. I am glad to see that there are so many lyceums organized. We should emulate the example of the Churches in this respect, always have a lyceum if there is only a handful of Liberals or Spiritualists, because adult classes can talk over those subjects that will bring blessings to the children of earth, even if there is no organized society.

We also hold a mediums' meeting at the close of the lyceum until 1:30, which is largely attended. Following is a synopsis of one of their meetings: Circle formed, about thirty persons, alternate gentleman and lady, requested by the leader to keep their position—outer row of chairs for those who do not wish to sit in circle, or who come in later, singing "Sweet Bye-and-Bye," silence five minutes.

The writer of this related a dream; was addressing a number of children and adults, said, among other things, that in nine years there had been but two children passed to spirit land, little Harry Schwartz and her own little girl (the mother of Harry died about two years ago, leaving another little son who attended the lyceum until about a year ago), as she was talking to the children, asking them to bring in all the children they could that were absent, and urged them to live in such a manner that the loved ones on the other side could come and make themselves known to us and assist us in many ways. She felt some one lay her hand on her arm, and on looking around with joy welcomed Sister Schwartz, as she was, apparently, materialized, she said: "But I don't see my Burtie here." No; but he will come, for another boy who lives near him, will come with him. So natural was the spirit that it seemed impossible when the audience said they could not see her.

On awakening the dream seemed impressed on her memory, and she related it to some of the family. On going to the lyceum that morning she was overjoyed to see both lads as she had promised, at the foot of the stairs, and ready to go up; they received a warm welcome.

Singing "Over There." Sister Fuller was controlled by E. V. Wilson, as she frequently is, and the words were eloquent. Sister Young was controlled, and gave a good talk. Sisters McMeekin, Baisley, and Veres gave tests, which were all recognized. Brother Baisley, Mrs. J. R. Taylor, and Mrs. Schwartz were also controlled. After a song the meeting adjourned.

The First Spiritual Union holds meetings in the same hall every Sunday. Dr. Baisley is engaged there at present. Mrs. Stephenson is holding private circles on week-day evenings, which are very satisfactory.

We also have our resident mediums, Mr. and Mrs. Wm. McMeekin, Mrs. Zoe Verdes, Mr. and Mrs. Stone, all of whom give sittings and diagnose diseases.

Mrs. Melissa Miller recently gave us a good talk in her characteristic style. Yours, MRS. H. L. BIGELOW, Ass't Conductor of Lyceum.

San Francisco, Cal.

In looking over your interesting journal of the 21st ult. my attention was attracted to an article under the heading, "San Francisco, Cal.," being an extract from a letter written by Dr. Dean Clark. The animus of this person is so obvious, that it is hardly worth while to devote any time or attention to it. Suffice it to say, that spirituality and brotherly love is not born of hatred and malice, so flagrantly manifest in the enclosed diatribe, which is sent you for perusal only, not for publication, and which was dedicated to the "Trustees of the Society of Progressive Spiritualists of San Francisco," who, at a meeting of the board, denounced in the strongest terms the whole transaction, and directed that the following explanatory letter should be sent to both Professor Bell and the D. C., "to-wit:—"

"Office of the Society of Progressive Spiritualists of San Francisco, 150 Eddy Street, December 9, 1892.

"Professor Fred Bell, Dear Sir:—I am requested by the board of trustees of this society to send you the following notice: A paper with the heading, 'A Wolf in Sheep's Clothing,' and dedicated to the 'Trustees of the Society of Progressive Spiritualists' was distributed at the door of the Metropolitan Temple, Monday evening, November 14, 1892. Therefore we desire to state that said paper was dedicated to us, and distributed to the public without our knowledge or consent. By order of the Board of Trustees of the Society of Progressive Spiritualists, S. B. WHITEHEAD, Sec'y.

Comment is unnecessary. The above letter can apply to all that may have been said or written by D. C. He is not employed by the Society of Progressive Spiritualists, nor by anybody else than I am aware of, for which I am sorry. After Mr. Bell's resignation, instead of employing him the society sent to Los Angeles for Professor Bowman, who came and lectured, and subsequently Brother N. S. Ravelin came, and is now lecturing for our society.

Immediately on his resigning Prof. Bell started a society, which resulted in the formation of one with nearly 300 members, now incorporated under the law of our State, as 'The Society of Humanitarian Spiritualists of San Francisco,' which was the 'denouement to follow.' The average attendance at Professor Bell's Sunday meetings is at least 2,500 honest, earnest, intelligent people, many of whom have never affiliated with any society or Church, but who are now becoming interested and accepting our beautiful philosophy, and so reaching a class that thus far has never been reached. The cause in San Francisco has never attracted the attention or had as many harmonious adherents as at present notwithstanding.

We shall be pleased to have the brotherhood of Spiritualists universally know of the progress, as we know of theirs through your interesting journal, and by spiritual intercourse promote good fellowship and spirituality, instead of jealousy and strife. Yours for truth and spirituality, W. H. BAXTER, A Director, S. P. S.

Read "Led to the Light," by Hudson Tuttle.

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Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address

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SHE WHO IS TO COME.

A woman—in so far as she beholds  
Her one beloved a face;  
A mother—with a great heart that enfolds  
The children of the race;  
A body, free and strong, with that high beauty  
That comes of perfect use, is built thereof,  
And mind where reason rules over duty,  
And justice reigns with love;  
A self-poised, royal soul, brave, wise, and tender,  
No longer blind and dumb;  
A human being of yet unknown splendor,  
Is she who is to come.

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

[Written for the LIGHT OF TRUTH.]

### Called Back.

By CALLA HARCOURT.

Come back, my angel sweetheart, come:  
Forget that you have died;  
O, leave your shining spirit home  
One hour to seek my side.  
Alas! I cannot see your face;  
Transparent as a tear,  
Yet I believe that starry space  
Is bridged and you are here.  
O, lay in mine your spirit hand  
So soft and snowy white;  
Press hard and make me understand  
That you are back to-night.  
Alas! I cannot feel the touch  
So delicate, divine;  
Yet I believe—love whispers such—  
A vanished hand clasps mine.  
O, press your lips against my cheek,  
May heaven grant me this:  
The sacred token I would seek—  
A tender old time kiss.  
Alas! this careworn cheek of dust  
Is dulled to all but tears;  
Yet unseen lips caress, I trust,  
In spite of doubts and fears.  
O, clasp me close and closer still,  
Dear hands and lips and heart;  
Press soul to soul and make some thrill  
Through love's all-conquering art.  
O, joy! we meet, but not through sense;  
Its sphere is dust alone;  
Our spirits blend, for mine's intense  
And deathless as your own.

### RUSKIN'S WIFE.

There are few names more dear to thoughtful readers than that of John Ruskin, and the sad news of his breaking down, sends grief to the hearts of thousands on thousands, as did the death of the great Tennyson.

He has written so long, so exquisitely, so philosophically, that we can not think how we shall be able to get on without him. He is the best authority on art living, and his voluminous writings on moral and social problems are constantly growing in favor. A proof of the estimated value of his literary works is in the fact that the yearly income from his books is about \$50,000.

Some wise writer has said that the test of greatness is not in what one can do, but what one can bear. Ruskin has demonstrated his greatness by this standard. When we consider the great amount of fine writing he has done in the last fifty years, and that all this time, he has been fighting, bravely and continuously, against inherent weakness of constitution, we marvel at the control of the master mind over the sensitive body.

But more we marvel at the heroic strength to bear mental anguish, with which his culture and philosophy endowed him, until overcome somewhat with the physical depression of age, his great mind was overborne. It is very hard for a woman to read the account of his wife's transference of her affections from him to the artist Millais, without exclaiming against the perfidy of the lady, and biting her lips in disgust at the betrayal of trust. But if the great Ruskin could unarmingly, bow his head before the veiled law which took her from him, and bore his heart to the man-made law which, at his approval gave her to another, we feel that it is small for us to defame. But here is the sad story, as the *N. Y. World* gives it:

"There is a chapter in the life of this extraordinary man which marks the past unselfishness of a nature which can not be judged by little standards, and the chapter is one which includes his married life. When Ruskin was young and already famous, he met one evening at a dance in London, a most beautiful girl. The hostess pointing her out to him told him that he should marry her.

Ruskin, so say his critics, was too enamored of the beautiful in art to fall in love with a beautiful human being, but however that may be, he married the girl and gave her a magnificent home. After a time John Ruskin brought Millais, the painter, to his home and asked him to paint his wife's portrait.

Millais was then a man of the most superb physique, broad-shouldered, deep-chested and with great length and strength of limb. While he was painting the portrait he fell in love with his friend's wife and the wife fell in love with him.

Ruskin saw the unfolding of this romance, which might easily grow into a tragedy. His wife loved him no longer. There was neither accusation nor blame for her, but he secured a divorce, and then one fine morning walked into church with his late wife and Millais and stood by while they were married.

The painter became the leading artist in England, and the beauty of his wife is one of the charms of London society. It is said that most of the unhappiness which has fallen upon the later days of John Ruskin owed its origin to this disappointment.

Ruskin's home at Brentwood is kept by Mrs. Lesern, the adopted child of his cousin. She is a lady of fifty, and he has made a will leaving the beautiful place, which is surrounded by superb scenery, to her after his death. Poor Ruskin, grand heroic soul, clothed in shadows, fruition awaits thee!

[Written for the LIGHT OF TRUTH.]

### WHY WOMEN ARE BARELY BALD.

M. L. HOLBROOK, M. D.

Of course there are some exceptions, but it is very rare that a woman ever become bald as men do.

The cause for this difference has been sought for in different ways, but generally in the fact that they do not wear closely fitting hats as the male sex, thus cutting off the supply of blood to the scalp and starving the hair bulbs, causing them to atrophy or die. A woman writer in the *Popular Science* monthly, however, gives another entirely different reason.

She declares that women abuse their scalps just as much as men do, often more, and yet the hair grows on vigorously almost as long as she lives, at least only in rare cases do they become bald.

She accounts for it on the ground of sexual selection which is the thoughtfulness with which the sexes choose mates, refusing, for instance to marry a sick, a deformed, a bald-headed one.

Men have a highly aesthetic sense of the beautiful in women, and in choosing wives perhaps unconsciously select those with a good and beautiful growth of hair. A woman with little, or no hair, would stand a poor chance of being chosen for a wife. A woman with fine growth of hair would attract admirers and stand a good chance of getting a super-

ior mate. Men have for ages been influenced in this way and will be as long as the race lasts. Women, on the other hand, are not so particular; on the contrary, many of them even prefer a bald-headed man. He looks so wise, so good, so distinguished, they say. It does not interfere with his supporting her.

From this it would seem that mothers do not transmit to their sons a tendency to a vigorous growth of hair, as easily as they do to their daughters.

If this doctrine of sexual selection were extended to other traits of character, it would be well. Sexual selection has played an important part in human progress, and is likely to play a still more important part in the future, when we take a deeper interest in what our children shall be.

### A WORD ABOUT POETRY.

To the friends who have kindly sent me inspirational poems, I wish to say that they are the most difficult class of contributions for me to handle, and it has been impossible for me to use all which have come to me. Some are good in thought, but lacking in structure, and if I change them to bring them to the requirements of the correct standard, it seems almost sacrilegious to the mediums and an insult to the spirits who gave them. I know how sacred they seem to the recipients, yet no publisher would allow me to use compositions which are at variance with the rules for poetic productions.

So, friends, unless you are willing, inspirational poetry be judged, please send prose articles. I have had many valuable poems from the inspirational source and have some yet to use. I will examine all you please to send, but if they are imperfect and can not be used, please do not feel hurt but try again—in prose, if your angels deem it best.

[Written for the LIGHT OF TRUTH.]

### WHAT SOME WOMEN ARE DOING.

MARY LOUISE.

Women are evidencing great activity in a variety of ways; in the West especially is their usefulness being recognized. A large number have been elected as county superintendents of schools, and have served in a manner creditable to themselves and with greater efficiency than men in the same position.

In South Dakota the populists selected as their candidate to State Superintendency of Education, Mrs. Susan W. Hassel, a scholar, a teacher of large experience, and a ready speaker. Her name happened to be on the losing ticket, so she was not elected, but her time will come.

In Montana, Miss Emma Knowles, lawyer, has been nominated Attorney-General, by the People's Party.

Since last August the State Librarian of Louisiana is, Miss M. C. Taylor of New Orleans. She was appointed by T. S. Adams, secretary of State. The first woman ever admitted to the medical schools of Berlin is Dr. Amy C. Bowen of California.

In New York the chair of journalism in the Rutgers Women's College, (the first to open its doors to women) is occupied by Mrs. Croly, (Jenny June) the editor of the *"Home Maker Magazine,"* and the Women's Legal Education Society has permanently endowed the chair at the University of the city of New York, thus securing a continuance of law lectures to women.

The Woman's Congress in Minneapolis won more than a local attention. It was composed of all the women's societies, of the city literary esthetic and philanthropic. Once a year a congress is held of all these societies, and the exercises continue through several days. At about the same time a Woman's Conference was held at Bristol, England, and was pronounced a perfect success.

### Not Dead.

MERICA EWING WATERS.

We pick the dainty garden flowers,  
The lately blooming rose,  
And every lovely posy  
That around its perfume throws;  
We cherish each sweet petal  
Until their beauty fled,  
They're tossed aside, we say  
"Alas! these flowers are dead."  
Tho' flowers wither in the cold,  
Or when from stem detached,  
Is it death to pass the portal,  
When by nature 'tis unlatched?  
The loveliest flower that blooms,  
Or humblest blade of grass,  
Is but a breath from God on high  
And back to him must pass.  
While flowers on shrub or tree,  
And all that nature gives,  
Must daily droop and wither,  
In other form it lives.  
But man whose living soul  
With God Himself is wed,  
The body but the casket,  
How can the man be dead?  
No! life eternal dwelleth  
In every mortal's heart,  
Forever will the soul divine  
With father hold child's part.  
Of Him, with Him, through Him,  
Here and hereafter led,  
Onward to light and knowledge,  
Say not of them—they're dead.

### WOMEN'S CLUB CORRESPONDENCE.

Mrs. M. P. Smith sends words of encouragement and says she has recently been developed as an inspirational speaker. May the angels make her not only their instrument for good, but a living demonstration of grand type of Spiritualism.

Mr. Jay Choapell writes commending our article on *blindness*, and adds, "I long since ceased to 'hate' those things so common in our semi-civilized age, which so tried and distressed me all my youthful years. I, through the study of Spiritualism, learned in a measure their causes and found that a blot on the soul is no more to be blamed than a club foot or a hump-back.

D. H. Ropp, of Otego, Mich., sends words of encouragement to the LIGHT OF TRUTH. She expresses the prophecy that it will be welcomed to many thousands of homes, where its bright light is needed.

She also conveys the sad intelligence of the departure to spirit life of Mrs. Agnes Robinson, of Vicksburg, Mich., who leaves a husband and three children in sorrow. May the angels of consolation bend tenderly over the bereaved family.

### "Led to the Light."

Those desiring to read a good spiritual story—interesting, lively, instructive and poignant—would do well to send in their subscription to the LIGHT OF TRUTH, as a new one has just begun, to which we can furnish back numbers if desired. It is one of the best stories ever offered to a spiritualistic public, and none will regret ever having read it. It is full of thrilling incidents of home life, well depicted and outlined, and destined to fill a long felt want in the catalogue of fiction among advanced readers.

### MEDIUMS AND LECTURERS.

Mrs. Mattie E. Hall's address is 220 S. Rusk Street, Ft. Worth, Tex.

Prof. J. Clegg Wright lectures every Sunday at 70 N. Broad Street, Bricklayer's Hall, Philadelphia.

U. G. Higley will accept lecture engagements. Terms given on application. Address at De-Annance, Ohio.

Will C. Hodge would be pleased to make lecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

J. W. Dennis, 120 Thirteenth Street, Buffalo, N. Y., will accept calls for lectures, will also attend funerals in the vicinity of Buffalo.

Mrs. Jennie Hagan Jackson speaks during February at Cleveland, Ohio. Week-day evenings open to engagements.

Mrs. Nellie S. Baude, of 41 Thirteenth Street, Detroit, Mich., may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 20 Bishop's Court, Flat C, Chicago, Ill.

Mrs. Celia Loucks is open for engagements to lecture and give psychometric readings and clairvoyant delineations. Address 125 W. Hardin Street, Findlay, O.

Willard J. Hall speaks for the first Association of Spiritualists of Philadelphia the Sunday of January and February. Address mail 804 N. 25th Street, Philadelphia, Pa.

Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Mrs. O. K. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, etc., at 77 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner ave., Peoria, Ill. Will also attend funerals.

Geo. H. Brooks may be addressed during the months of January and February, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Edgar W. Emerson speaks at St. Louis, Mo., during the month of February. From March 1st to 14th his P. O. address will be 45 West Bay Street, Jacksonville, Fla. March 15th and 20th he will be in New Bedford, Mass.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich. P. O. Box 533. She has not closed all dates for the winter months.

Mrs. A. H. Luther may be addressed during February and March at Cincinnati, O., April at Pittsburgh, Pa., May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1893 are engaged.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

Oscar A. Elgerly, medium and lecturer, on Sunday, January 20th, completed a five-months' engagement with the Spiritual Alliance of St. Paul, Minn. His engagements for the immediate future are as follows: February with the Spiritual Society of Indianapolis, Ind.; March with the Progressive Church of Buffalo, N. Y.; April with the Religio-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburgh, Pa. Would like to make an engagement for June. Home address, 43 Market Street, Newburyport, Mass.

Uriah D. Thomas, M. D., lecturer and platform test medium, having closed a most successful engagement at Owosso, Mich., will start for the Northwest—St. Paul and Minneapolis the last week of February. Would be pleased to correspond with societies and respond to brief calls to lecture and to hold seances en route. Dr. Thomas as a trance and inspirational speaker and platform test medium has received many appreciative notices from correspondents of the press wherever he has been engaged. Will hold publications and receive subscriptions for the LIGHT OF TRUTH. Address 294 1/2 East Bridge Street, Grand Rapids, Mich.

**Children Tease**  
For Dr. Hoxie's Certain Croup Cure. Why? Because it cures coughs, colds, whooping cough and croup. It prevents diphtheria and pneumonia, and is a genuine life-saver to hundreds of children who are victims to these dangerous diseases. Pleasant to taste, and gentle in effect, it acts immediately, and the worst attacks are speedily conquered. 50 cents.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Prop., Toledo, O. We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by his firm.

West & Trux, Wholesale Druggists, Toledo, O. Walding, Kinnam & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all druggists. Testimonials free.

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Waiting,  
Toiling in the Shadow,  
These songs have been written automatically by spirits and are splendidly fitted for meetings and services. Wherever they have been sung they have been well received. They are wonderful productions of mediumship. Price 25 cents each.

For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

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Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth Street, Milwaukee, Wis.

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Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

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Will give absent treatments through magnetized paper; will also give life readings with tests from handwriting or photo in German or English. Include \$1.00 for reading. Magnetic paper, ten sheets for \$1.00. Address as above.

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Will attend private classes at her own homes in and around Cincinnati. For terms address, Box 100, Carthage, Ohio.

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Send four cents postage, a lock of your hair name, age, sex, and receive a clairvoyant diagnosis of your disease free. DR. M. E. HILL, Mechanicsville, Iowa.

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"THE ASTRAL GUIDE." It explains how you may become your own physician. Heal yourself and become strong. Words from the advanced Masters in Spirit Life. Address, L. J. SHAFER, Chicago, Ill., 1910 Washington Boulevard.

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This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship, the message being made legible, can readily be understood by any person who can read, and is so arranged that it will permit of one to four persons using it at the same time, thus rendering a mutual assistance in development. When not in use it closes up like a book. Size 9 by 12 inches. Price, paper covers, cloth back and corners, \$1.00; cloth covers, leather back and corners, \$1.25. Sent postpaid with full directions for use on receipt of above prices. Liberal discounts to responsible agents. Address THE PSYCHO-MAGNETOGRAPH CO., Care of LIGHT OF TRUTH, Cincinnati, O.

#### A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. O. BATDORF, M. D., President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

#### The Blind Clairvoyant,

Prof. HENRY W. SINCLAIR  
Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar. Address, Prof. HENRY W. SINCLAIR, Boyden House, 276 Union St., Lynn, Mass.

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By a Reliable Clairvoyant and Magnetic Healer  
Send four 2-cent stamps, lock of hair, name age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

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THE NEW SYSTEM OF PRACTICE. IS THE RISING SUN OF THE PROGRESSIVE AGE. VITA—Life, PATHY—Disease. Every physician should learn it to be successful. Reading Free. Apply to or address Prof. John BURNHAM CAMPBELL, D. V. D., American Health College, Fairmount, Cincinnati. For full particulars of this system of practice, send for Circulars. FREE. Higher Graduation and Ordination for the worthy.

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### DR. J. C. POWER,

Clairvoyant and Chronic Disease Specialist.

Chronic diseases particularly solicited. Long-standing chronic troubles, considered incurable by the general practitioner, readily yield to my treatment.

BECKMONT, IA., Oct. 26, 1891.

On July 20, 1891, I was taken with a severe attack of diphtheria, and for three weeks I neither ate nor drank. At the end of that time the membrane came off my throat, leaving me nearly exhausted, and so weak that I could not move without assistance. After remaining in this state for several days, I became wholly paralyzed, and for three months I was devoid of feeling or taste, nor could I move a muscle, and at the end of three months after the use of electricity and the attention of the best doctors to be procured, I was pronounced incurable. Then Dr. J. C. Power came to me and offered his services, saying he thought he could cure me. I submitted myself to his wonderful treatment, and in less than three weeks I could walk alone, and in one month from the first treatment I received from Dr. Power I dressed myself alone and walked to a neighbor's house, a distance of nearly a mile. I improved so fast under the doctor's treatment that I soon became strong and as well as ever. It has been five years since that time and I have not known a sick day since.

H. K. McWHIRTER.

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Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

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Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnetized Catarrh Remedies \$1. Magnetized Compound for the Eyes, 50 cents. Prescription for the Blood, 50 cents. There is no better blood and liver remedy. When all are ordered at the same time will send postpaid for \$1.00. B. F. POOLE, Clinton, Iowa.

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Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Spectacles sent by mail. B. F. POOLE, Clinton, Iowa.

B. F. Poole, Clinton



## Miscellaneous Articles

### NATIONAL PERILS.

On this subject the Rev. J. F. Bartlett, D. D., writes in the *American Journal of Politics* of New York, that the third week of October, 1892, will ever be a memorable one in the history of Chicago, and of the nation. A stupendous multitude of people, an imposing civic and military parade, an unparalleled display of flags and bunting, oratory, which, both as to matter and manner, reminds one of the days of Demosthenes and Cicero. But now that the dedication ceremonies are over it may not be unprofitable to give a passing thought to some facts that were not introduced into the speeches at this dedication. While not being a croaker, the writer says, the sailor need not ignore the storm because the vessel is staunch and strong, nor the army inside the fort stack arms because the walls are safe from attack. The strongest vessel may strike a rock and founder through too much sanguinity. So the patriotic American needs to keep his weather-eye open. "Fair and beautiful as are the skies that overarch this goodly land, the watchful eye can not fail to see here and there patches of dark cloud, much bigger than a human hand; through the sweet music of the songs we sing to Columbia, and the red, white, and blue, there is at oblique accompaniment in the minor key, unheard by the thoughtless, but distinctly reaching the ears of those who, impelled by love to God and country, are anxiously watching the signs of the times. I do not sigh for the old times, but the century has witnessed the decadence of some things that are necessary to a nation's best and truest prosperity, and the predominance of some things that have already dimmed the luster of our country's flag, and that menace the purity of our government and the perpetuity of our institutions. . . . The dangers that threaten, aim to destroy our liberties. The flag is not secure to-day; it trembles on its standard; our public school is not secure, a poison tainted atmosphere is vitiating the sweetness and purity of our domestic life. We are rapidly losing the blood that filled the veins of those who made the history of Plymouth Rock and Lexington. The greatest danger besetting the liberties of America to-day is indiscriminate and unrestricted immigration. . . . America is no longer Americanizing Europe, but Europe is de-Americanizing America. True prosperity in the life of a nation is not to be measured by the size of its cities, the number and magnificence of its buildings, etc., else where were Babylon, Nineveh, Rome? It is the morals that makes the man, and the nation also. . . . The morals of the nation are being debauched. Immigration is a disease, and it is disease that is contagious, and not health. . . . The sentiment of liberty is noble, and to all who feel the need of a larger freedom, we would say: "Come!" But it is perilous, criminal, to welcome vice to the same privileges as virtue—to infuse poison into healthy blood; it is the death-knell to truest liberty for freemen to strike hands and hearts with men who come to these shores by the legion, and who are helplessly bound in chains of physical, moral, and political servitude. There is no real philanthropy in this kind of thing. By it this land of liberty is becoming a land of license, and out of it is coming to maturity a bitter fruitage. The conditions of the Old World are actually obtaining here; the social, ecclesiastical, and political tyrannies of Europe are simply being transplanted from foreign soil to our own. *What is monopoly but another name for monarchy? What is political freedom but a huge farce, when the government of our great cities is actually in the hands of the debauched denizens of the whisky bells a d b o h e l s ? What a shameful thing, that in this land of liberty, a land where every man, in theory, is a prince, we are forced to speak of the German vote, the Irish vote, and even the Roman Catholic vote. What has become of the American vote?*

"I am not the enemy of the immigrant; and would oppose any law that would arbitrarily refuse entrance to men of any nationality or creed. But it should be upon the conditions that he shall not be allowed to land until he promises to forswear allegiance to his former masters and to the laws of other lands; and promise, without mental reservation, to support and defend against all enemies, the Constitution and laws of this land. And to the Roman Catholic immigrant especially, I would say: 'You can not set foot upon this land of liberty until you are willing, from the heart, to renounce utterly and forever, political allegiance to the Italian sovereign, the Pope of Rome!'"

### THE POPE WARNS.

The *Irish World* (Roman Catholic) of January 14th prints a long article containing the recent encyclicals on Freemasonry. The one we give our readers contains the broad, Catholic, and loving spirit which "Our Holy Father" evinces for these gentiles. In the letter to the people of Italy the Pope says:

Permit us, then, in addressing you, to point to Masonry as an enemy at once to God, the Church, and our country. Once for all, recognize it practically as such, and guard yourselves against such a formidable enemy with all the arms that reason, conscience, and faith place in your hands. Remember that Freemasonry and Christianity are essentially irreconcilable, so that to join one is to be entirely separated from the other. . . . Let the fathers and mothers of families take care not to receive into their houses or to admit to the intimacy of domestic confidences persons who are unknown, or at least not sufficiently known with respect to their religion; let them first take steps to ascertain that under the garb of a friend, a master, a physician, or other acquaintance there is not concealed an astute recruiter of the sect. Or into how many families has the wolf entered in the guise of a lamb! . . . Let not women readily join philanthropic societies of which they do not quite know the nature and the object without first consulting prudent and experienced persons, because this mountebank philanthropy, so pompously contrasted with Christian charity, often serves as a passport to Masonic intercourse. Let every one avoid having ties of friendship and familiarity with people suspected of belonging to Freemasonry or with the societies affiliated to it; recognize them by their fruits and eschew them. And let their familiar intercourse also be avoided not only with those who are openly impious and libertines, and bear upon their foreheads the stamp of the sect, but also those who conceal their real opinions under the mask of universal tolerance, respect for all religions, and a mania for reconciling the maxims of the Gospel and the maxims of the revolution, Christ and Babel, the Church of God and the State without God.

### That Brazil Outrage.

Will the State Department pause for a moment in its hot pursuits of Canada and the Chinese, and consider the case of Rev. Justus A. Nelson, a Protestant clergyman and a patriotic native American, who is imprisoned for six months in Brazil, by Romanish priests, for preaching the Gospel. While Secretary Foster is showing Satolli around, why not humbly beg this American Pope to have pity on a poor American Protestant heretic.—*British American Citizen.*

Read "Led to the Light," by Hudson Tuttle.

### Eternal Vigilance the Watch-Word.

It is nothing short of eternal vigilance which is necessary to counteract the influence of Rome now steadily at work in our midst to subvert the sovereignty of the people. The same old spirit, in the form of Papal legate, cardinal, and bishop, to-day is treading, cat-like, the highways of political authority. It is in Congress; it is in every hall of State legislation; it holds its conferences and its cabals; it provokes discussion in the columns of the public press. But such discussions, starting with a mock cry of patriotism, lead up to a secretary impudently declaring that the constitution of this country does not stand in the way of Roman Catholic aims.

The truth is that the Roman Catholic Church is, in its rulers and conspirators, nothing more than a web of political machinery, using the forms of religion to further its political designs. The Pope is at war with the government of Italy; he is at war with the German government; with every system which does not yield obedience to the schemes of Italian prelates. These prelates, in their turn, are nothing less than the rankest intrigues, because they clothe themselves as priests. No sacrifice, no mockery, was ever more gross than that which "steals the livery of heaven to fight the devil in."

Politically, the Pope has no more justification, in international law and comity, for intermeddling with the affairs and institutions of this country, or with the religious organizations of any of the people of this nation than has any other foreign power, in name or in reality. Let it not be forgotten that President Jefferson, the father of democracy in this country, once sent a French emissary out of the United States, because he undertook to raise up a party here in the interests of certain French politicians. Why should not the same course be adopted towards the Italian politician and his suave but dangerous delegate.—*Toledo American.*

### Catholics Urged to Unite.

Under the above heading a local contemporary prints the account of the meeting of Branch 14 of the Catholic Knights of Ohio, from which we extract the following expression used by State Medical Examiner Lawless, M. D.: "One third of the citizens of Toledo are Catholics. One-third is a majority. We could control the city. We could have our proper rights. If we had all our forces united other orders would not dare to rise their heads. We could paralyze any movement against us."

And yet in the face of these remarks there are those supine enough to see no danger in rampant Catholicism; who claim that the steps being taken in certain directions to check the advance of Romanism are unnecessary; that any collision is impossible, and that an uncalled-for religious feud is being agitated by people who do not know what they are doing. Here we see that the Catholics claim the power to capture the city of Toledo; that they believe if they raised up their forces other orders would not dare to raise their heads, and that they could paralyze any movement against them. The possession of the power claimed is but preparatory to its employment; that will be only a question of time and opportunity. It is imperative, therefore, that those other orders thus defied and belittled should take warning; should recognize the task before them, and make preparations to assert themselves and show their capabilities.

At the same meeting State-President J. J. Pater said: "Why should we not be the biggest order in the world? Pope Leo the XIII. is our glorious leader and the grandest Statesman living. The Pope rules Catholic societies. We can join no other society which has a chaplain and a religious service without losing our faith, so we shall have a society of our own, then we can with a clear conscience effect a perfect union. Our boundary is Ohio, in which are 600,000 Catholics. It is high time we were united."

There are, then, 600,000 Catholics in Ohio. Truly, indeed, then it is time for Protestants to be united. Union is necessary to face union, and it is time to put aside mere idle talk and get down to energetic action. The gauntlet has been thrown down, and Protestants would be cowardly indeed if they did not take it up and face these truculent upstarts.—*Toledo American.*

### Catholicism vs. Liberty.

We are on the verge of a religious war. Romish Catholicism and Protestantism must eventually clash if the Catholic authorities are allowed to strengthen and to arm themselves, which they are certainly doing. Why do we sit idly by and allow this rebellious, treasonable movement to go on uninterrupted. When we can, why not prevent a probable civil strife! Instead of alluding to patriotic citizens as "alarmists," why not investigate? If, after such investigation, the matter is found to be without foundation, then let it drop; but we are confident that by only opening their eyes all will see the truth of our statements. "He is not so blind," etc. This adage applies to many people of our day very fittingly. Read the Pope's encyclical. Investigate the fact that the Catholic clergy are constantly receiving munitions of war! Look to our public schools and the efforts of Rome to obtain control of them. Observe their meddlesome interference in political matters and then you will not think so lightly of it. Put a stop to these aggressive measures on the part of Rome and you may prevent insurrection. Educate your children to be equally patriotic, and then, then only will our country be safe. Rome does not want immigration suspended or restricted. And why? Because nine-tenths of the immigrants are Catholics, and the more immigrants we receive the stronger will be the Church and the more power she will sway. These are questions which should set every true patriotic American to thinking, and from thought results action. These are no imaginary dangers but very easy to perceive. What will you do? Sit idly by and allow it to go on? No! Arise in your might and unmask these traitors and trample them to dust.—*Tri-City Blade.*

Sadler's Catholic Directory, Almanac, and Ordo, for 1891 gives the date of the feast of Ignatius Loyola, as July 31st. The time between that and the 5th of September is computed as sufficient for the extermination of all men opposed to Romanism. Be careful when your door-bell rings after July 30th. The slaughter of St. Bartholomew may be repeated. Protestants should be on their guard.—*Omaha American.*

We would say in reply: "Though the various attempts made by the Irish against the English usually go under the name of rebellion, yet they deserve more properly the epithet, persecutions, as all their destructive efforts were particularly leveled at the Protestants only, whom they were determined, if possible, totally to extirpate from the kingdom. The country is colonized for Romanizing America. The World's Fair is the pretext for gathering the Roman Catholic hosts on American soil, and in the language of Boss William Tweed the past chief of Tammany Hall: 'What are you going to do about it?'"—*Patriotic American.*

"The time is not far away when the Roman Catholics, at the order of the Pope, will refuse to pay their school taxes and will send bullets to the breasts of the government agents rather than pay it. The order may come any day from Rome. It will come as quickly as the click of a trigger and it will be obeyed, of course, as coming from Almighty God Himself."—*Monsieur Capel.*

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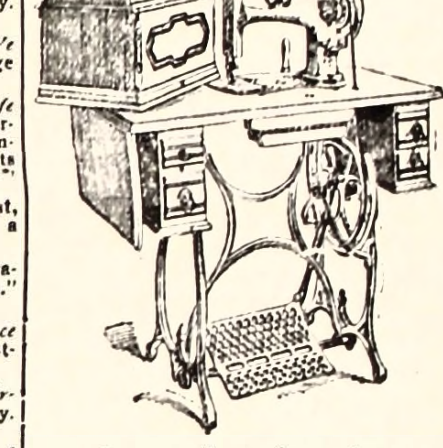
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## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—Mrs. Luther's address in Cincinnati is 20 Baymiller St.  
—George A. Luther lectures in Lynn, Mass., to-morrow.  
—W. J. Colville may be addressed at 17 W. Randolph Street, Chicago, Ill.  
—Oren Stevens, the bow medium, may be addressed at 25 Fremont Street, Dayton, O.  
—T. J. Cowan, Pres. Prog. Sp. Society, of Marshalltown, Iowa, desires the addresses and terms, with references, of lecturers and test mediums, psychometric readers, and slate writers. Address at N. First Ave.  
—A trumpet circle will be held at the Union Society hall on the 22d inst. Probably the spirits will give an extra touch to honor of Washington's birthday. Tickets 25 cents, must be obtained from the secretary, as none will be sold at the door.  
—Next Wednesday, the 15th, a joyous time may be anticipated at the Union Society Hall, it being the occasion of the annual masquerade, when young and old come together to either play a part or act in accordance with their natural makeup.  
—Our correspondents and contributors are requested to write on one side of the paper only, as the under side generally becomes soiled by being shifted about on the printer's case. Some writers seem not yet to be aware of the need of this primary qualification towards reaching the heart of a publisher.

—Peter King, a worker in our cause, has established himself at the N. E. corner of Elm and Longworth Streets, this city. Mr. King is the partner of John Barnett, a gentleman of high reputation, and together own the "Barnett Model Works." They are makers of models, patented specialties, electric instruments, patterns, etc. They also repair electrical instruments, motors, and dynamos; and do gold, silver, and nickel plating, bronzing and oxidizing on metals. Friends who need anything in their line should bear this in mind.

—The hall of the Ethical Spiritual Society was filled to its fullest capacity Sunday night despite the inclement weather. The exercises were opened by Mr. Arthur Chapin and Miss Chapin, rendering one of their beautiful songs. Their songs are a great attraction to the audience. After opening Miss Beattie Duval answered questions, and Fred C. Armin read an inspirational lecture, which showed a marked improvement over the one given the previous Sunday night. After him came Mrs. Ropp, and it is not necessary to say that "Bright Star" captured the audience as usual. Her tests are simply wonderful, even from the standpoint of an old Spiritualist, and for accuracy, brevity, wit, and perfect truthfulness stand unsurpassed. We recommend those who have never heard her tests to do so, as they will be well repaid. Mrs. Ricker appeared on the platform for a few minutes, and in her usual happy vein thanked her sister mediums for their kindness in helping her on with her work in the hall while she was sick in her home. Mrs. Pennell, of Boston, then gave a short impassioned address that electrified the audience. She is a grand woman, full of the milk of kindness for all, and was given an ovation by the audience after dismissal. Services next Sunday evening will be conducted by Mrs. Ricker; lecture and tests by Mrs. Pennell, and tests by Mrs. Ropp. The program is a good one and should fill the hall.

—The L. dies Aid Society received a delightful surprise last Wednesday from Mrs. Plymouth Weeks (who was advertised to conduct that circle herself) when she presented Mr. Archer and his pleasant wife, demanding in her lively fashion "our trumpet" forthwith. It was still in the store where ordered. The secretary flew to get it. The corresponding secretary substituted. Business was summarily dispatched, and amid a joyful hustle and bustle the extra black curtain was run up, and all made dark, that we might receive more light and truth. We were scarcely seated when the trumpet gave voice to its sentiments by an Indian signal or tribal cry, like some animal of the woods. It was a greeting from Mingo, Archer's Indian captor. Later he gave us a wonderful representation of the "Iron Horse," which a written description would not render intelligible, but once heard the hearts of all the ladies with his quick, winning voice. Many friends manifested, but I have only space to mention a few. Wm. Ward sent a greeting to the friend with him the day he was called to the spirit realms. Wm. Pemberton, minister, and grandfather of Mrs. Eva Sagmaster rejoiced in her mediumship, especially platform work, as it gave him an opportunity to retrieve the erroneous doctrines taught in his day. E. V. Wilson, the "old war horse," known in days of yore, to affirm a fact so emphatically, and say to persons willfully refusing his testimony: By your side stands a spirit, he tells me this is true, I prefer his word to yours. Mrs. Allen's brother talked and taught through the trumpet. Laughing again and again in a most charming and natural manner—laughing at her and two others present, because they were so startled when he surprised them the other night at their home by materializing without a cabinet! (Except the folding-bed in the room, which was shut up). Mrs. Bartholomew takes charge of the Aid Circle Wednesday, February 15th, a trumpet seance. Those who missed this one have a chance to retrieve their fortunes. Doors closed at 3 p. m. Mrs. Straber received a communication from her sister in French. It was very winsome to hear the two soft voices communing in a foreign language. We did not know he had bought a French trumpet. We will gratefully remember this, the christening of our society trumpet Mr. Archer's mediumship, and tender him a vote of thanks; also Mrs. Weeks for her part of the program.

—Mrs. A. H. Luther at G. A. R. Hall! The mere announcement of the fact was enough to attract a large audience on Sunday morning, and also a very good one in the evening, considering that it rained. But rain or shine, there are many faithful ones in Cincinnati who would not miss hearing Mrs. Luther for something handsome. Her subjects, as everybody knows, are on the reform questions of the day and their correlation with Spiritualism, thus bringing out the mission of Spiritualism to the world generally or its broader and higher influence as a religion. Not, however, in the sense of religion as it is only known to the Church, but as a moral philosophy that is too wide in its scope to be narrowed down to a creed, or even an ethical code. Mrs. Luther's idea of religion does not permit of any recording in a book that has covers to it, as was evinced in her evening discourse where Thomas Paine was largely quoted, and his motto, "The world is my country and to do good my religion," her text. She took the broad ground for Spiritualism that it came to the world without regard to creed, country, or color, and to do good the religion it was promulgating among the world's people. She particularly pointed to the mental darkness of the past as being due to fear, and that Spiritualism has encouraged men to think for themselves, thus dethroning the arrogance of the past, and causing the many Gods to tremble with fear instead of the people; that fear no longer demanded of man to be a slave; and that the courage that has supplanted it has led men into the sunshine of revelation and weighed anchor in the great current of human life. That this revelation has lifted him to a higher eminence and showed him that he needs no savior—that he can become great and happy through his own genius and efforts. In fact that it is his duty to do so. She also referred to Paine as demanding liberty and justice for the whole human family, and that such was but a prophetic thought for the progressive ones of to-day. That his aim was like ours now, to retire God from politics! This led her to touch upon the evils in this respect that are still haunting our land to-day. That there are dangers hovering over us now that need opposing. That the rack and thumbscrew would be applied again to the inventors if the people did not keep awake to these evils. That there is talk of an American Pope with consequent results. And that there never was a greater demand than at present for reason and intellect to unite, not only to save this land but the world from oppression as of old, and that Spiritualism furnished the key to prevent such a calamity.—Mrs. Luther's subjects next Sunday will be compatible with these hints, that in the morning of a general nature, but that of the evening specially devoted to the efforts that Romanism is making to override and gain control of our public institutions, particularly the free school system.—Mrs. Luther's lecture took altogether about three quarters of an hour, but she gave food enough for reflection in that time to last for a week.—After the lecture, at 8:30, the chairman introduced Mrs. M. Waite, test medium, of California, who took up about the same length of time with spirit descriptions and short readings, thus making the evening a pleasant one, and satisfactory to all present. Considering her recent arrival and still travel-worn, this lady gave some fifteen tests, which were listened to with much attention and apparently appreciated by the recipients. Mrs. Waite is highly commended by the friends in New Orleans where she has been lately minister-

ing as well as other places en route from her native State. She has kindly offered her services to the Union Society for a repetition of her inspirations on next Sunday evening, and will by that time be in proper trim to give full vent to her powers. In the meantime she may be seen at her parlors, 121 West Eighth Street. Services at G. A. R. Hall next Sunday at 7:30 a. m. and 7:30 p. m.

## Carthage, Mo.

Strong links bind us back to the staunch Spiritualists in Marionville, and the only thing that reconciles us to these frequent partings is the knowledge that there will be many opportunities to develop friendships begun on earth in the home of the soul.

The latter part of the week found us in Carthage, a city whose aesthetic side had been especially commended to me. It is a much older town than the mining towns to the southwest of it. The earth gnomes of ancient fairy lore must have worked hard in Jasper County, laying up vast stores of zinc and lead, and other useful metals here, that tempt men to dig out the ore and free the precious minerals from their chemical affinities. A hasty run to Joplin gave us glimpse into the activities that hold the miner to his toil, and force the helpless beasts to tug many a heavy burden. Were all this labor merely to supply mankind with the necessary metals it were well. But when we know that far the larger share of the products goes to swell the board of those already rich, and supply them with costly luxuries, while the toilers themselves reap no real benefit, I am tempted to ask with Burns, "Why should one man better fare, And all men brothers?"

Most of these miners take the earnings of the week, pay their board bill, squander the rest, and go to bed penniless at the end of Saturday evening. Who cares that they waste so recklessly their time and their labor? Not the capitalists who reap the pecuniary reward. To him they are no more than the "dumb, driven cattle," whom they thoughtlessly overload and beat.

Carthage has had some mining interests, and they may be revived in the near future. It has some 10,000 inhabitants, who are a thrifty and thinking people. The public schools are unusually good, under the superintendence of Professor White, a man of refinement and mental breadth. The Church element is strong in this town, but the orthodox associations are manfully combatted by a thriving Unitarian Society. A good many of this last named Church were present at our Sunday meetings. We like Unitarians, so far as they go, but we do wish that they would go a great deal farther. Most societies of this denomination seem to us to be made up of several different elements. Of course they all agree in discarding Calvinism. We find in their ranks devout believers in God and in the real spirituality of the Hebrew Bible. These follow the elder Channing. Another faction of them are Materialists, who claim with old Solomon that "the living know that they shall die, while the dead know nothing at all." These hate the teachings of Spiritualism. Another portion of them are Agnostics, who see no proof of a future life, but who hope that such a thing may be. And, lastly, we find in all Unitarian Churches many Spiritualists. These are suspiciously watched by the Materialists; and, in cases where their pastor is in reality a Spiritualist, he is discouraged from expressing his views by the implied menace of the materialistic members, that they will withdraw their pecuniary support if Spiritualism be proclaimed from their platform.

We thank the Unitarians for their noble work in bearding the Calvinistic lion in his den. By-and-by, in some of these associations, the Spiritualist element will assert itself and become dominant. At the same time many an orthodox Church is fast slipping on into the half-way house of Unitarianism. Under the light of the present age,

"Where the vanguard tents to-day  
The rear will rest to-morrow."

There used to be a good many Spiritualists in Carthage once. Some are led by business interests and a desire for social standing into the Unitarian Society, some (of whom I am very much ashamed) have joined the orthodox Churches, and some claim that they have grown up and out of Spiritualism into Christian Science. To the latter we would say that all that is good in Christian Science is in real Spiritualism. We think that if they had unfolded their souls by reaching out towards all the wealth of mind and practical spirituality fostered by the most progressive Spiritualists they would have saved themselves the humiliation of "progressing back."

There are some wholesome ones in Carthage, "knees which have not bowed unto Baal, and mouths which have not kissed him." To them will come the sweet rewards that follow courage and fidelity.

Having traversed the southern part of Missouri, and endeavored to enter all doors that were not barred against us, we expect next to do some work in Kansas for the grandest cause in the universe. There we hope to write to many friendly correspondents who have long waited to receive personal words from our busy hands. My letters all come to me from Minneapolis.

Yours for Spiritualism,  
ABBY A. JUDSON.

## Duluth, Minn.

I am glad you live and have the ability to conduct a paper, the communications of which can be relied upon by its readers. Spiritualism is the theme of its work, and for years it has led all reforms which is a blessing of wonderful proportions at the present stage of our national euvre game. The last deal gave Leo the Jack, Satolli the right bower. The left is to be kept for the coming administration, while the present administration holds the Jack of diamonds, with clubs for trumps, and the Roman hierarchy is getting ready to count the games and take the receipts—always sure to win.

We Duluthians have been thinking for some little time regarding what Father Chiniquy gave us, and we thus organized an anti Catholic association, known as the A. P. A.—American Protective Association. But it did not seem so dreadful to us while the game remained in the Italian casket, ornamented with the earnings taken from Uncle Samuel's jewel box and covered with the stars and stripes.

But last November Mrs. A. H. Luther came to lecture for us to very great acceptance, and this speaker said that on her return in January, if it met the approbation of the society, they would open this casket of such extravagant beauty. (The expenses of which we had so cheerfully defrayed, and we would behold the interior.) She came, and we accepted the proposition. Her argument's on the first Sunday evening at the command of that most wonderful unseen force which so wonderfully and perfectly inflates her life, were of immense proportions, bringing before us a symbol in which the stars and stripes regained liberty—their former position. Then the hammer of reason gave one blow. A click was heard, and as if by magic, the cover of the casket was removed, and there in that silent retreat, with game in hand, were the religious representatives of the world. The three succeeding Sunday evenings (though different in the review of facts from the days of Constantine, the first Christian emperor of Rome till present immaculate conception, not one savior but one pope) the expose grew wider and deeper, until the large audiences shuddered at the thought of a possibility of Rome taking another step towards our institutions. There was but one feeling: down with the Roman power! Mrs. Luther's lectures in the presence of these large intelligent audiences have completely unmasked the Roman power. Her arguments showed that its support came from two hands. One of power covered with the blood of millions of innocent men, women, and children. The other of greed still robbing its people, thrusting them into the grave of poverty, filling our prisons, jails, and pauper houses, casting upon the lives of Roman fathers and mothers a despair which can never be told.

The fifth and last Sunday was especially devoted to the anniversary of Thomas Paine. The rostrum was profusely decorated with flowers and flags, the American eagle perching above all. The lecture in the afternoon was another masterly effort, and of the evening (regarding the association of Thomas Paine with the American Revolution and his extreme labors for the emancipation of the human family from religious and political despotism) showed an ability that can only come from the realms of a higher life and given through mediums whose mental forces have been moulded for the purpose. As at previous lectures she was greeted by a large intelligent audience, whose frequent applause gave no uncertain sound. We regret Mrs. Luther's leaving us and anxiously wait for her return in October and November next.

JOHN E. GAWIN.

## Five Hundred Car-Loads of Stove Polish.

The product of the two leading manufacturers of Stove-polish in the world, for the year 1892, would load more than ten trains of fifty cars each. Of this amount one firm, J. L. Prescott & Co., manufacturers of Enameline produced 87,500 gross; and the other, according to published statement, 79,250 gross. Enameline has been on the market only about five years, and the fact that it has already outstripped all competitors, is an evidence of its wonderful popularity.



The Alien Avalanche.

## G. W. Kates and Wife in Colorado.

Our labors in Colorado have been fruitful of much that is pleasant to us, and possible of good to our cause. Whenever laborers for truth give their services, the same are fruitful the more if local societies are active, earnest and sympathetic. Good results rest not entirely with the platform worker. Audiences make the possibility larger. Thus it is the more with sensitive who depend upon conditions of the environment than do the positive. Sympathy is an essential and applause externalizes this feeling. Spiritual mediums and speakers are told more of what they fail to do and say, than they are praised for good accomplished.

Mediums should not be puffed up by praise, nor labor for glory; yet a little appreciation now and then goes a long way to sustain and encourage. With more sympathy given them, mediums would not be so grasping for money. Surround mediums with only the material and how can they be embodiments of the spiritual?

In Colorado the cause of Spiritualism is but in the infancy of public presentation, and spiritual surroundings and estimation should not be expected as if they had the age of Eastern societies, and yet we have found, but little difference, perhaps an equality. Places freed from bad influences, such as criminal trials, amusements, crude finishings, dirt, and failure to provide music and song, is prevalent in the East, where spiritual meetings are held. In the West we have mostly found meetings held in nice halls and some considerable attention paid to singing. In Colorado we have found these adjuncts are appreciated and provided. The halls at Aspen and Grand Junction were pleasant and nicely furnished, but choir and congregational singing were only in process of evolution. At Denver the meetings have usually been held in pleasant and commodious halls. In Colorado Springs the hall is clean, commodious and comfortable. Congregational singing here meets with generous response. And a home temple is not a far-away possibility. Earnest work now being done creates hope for early realization. The society in Colorado Springs is composed of earnest and determined souls. Our meetings here are well attended and seem to be appreciated. Under such auspices we should be able to lecture and give spirit descriptions and psychic experiments. At Manitou there is considerable interest, and the cause is likely to assume prominence in this summer resort.

This section should provide inspiration, for the air is pure and the mountains are filled with tombs of ages from which to cull knowledge. These mountains are now covered by snow near their crests heavenward white as the clouds, whilst the valleys are sunny and clear. The highways are filled with vehicles, and occupants drink health from nature's fount. Snowy breezes mingle with the warm sun in these valleys. Pure snow-water is piped from the mountains, and at Manitou the earth yields its mineral solutions in the waters that here may be found, the healing properties for diseased children of man.

The Indians formerly sought this place to heal their sick, but now the white man has possession. Many thousands come here in Summer, but the place is just as valuable for a Winter resort of seekers for health and an agreeable climate.

Our rides over the mountains amidst Winter's scenes is not soon to be forgotten. The mountain pass has been surmounted and no longer bars the locomotive and train for transporting civilization to its recesses. Tunnels, bridges, engineering and the power of steam have made the mountains serve to man's pleasure and profit. Winter seeks to fill the gorges full of snow, but snow-sheds and steam-shovels clear the way. All this creates the picturesque in Winter and it must be gorgeous in Summer!

Here we hope to witness a future progress that shall insure the evolution of beauty in human minds and souls, even as nature has done for the hills and vales of materiality.

G. W. KATES.

## Hamilton, Can.

The Spiritualists of this large manufacturing city have incorporated themselves into an association, and have unanimously elected Mr. Geo. W. Walrond their first president, and Mr. A. Holmes vice-president. Messrs. Lewis, Maddocks, and Robinson were elected respectively treasurer, secretary, and assistant secretary. Three months experimental work has been productive of such excellent results that nothing short of a public association, in which all members could not only work but help bear the burden of expenses, would meet the needs of Spiritualism in Hamilton. A few generous and zealous gentlemen, notably Messrs. Lewis, Maddocks, and Garrett, have not only stood up nobly in defence of the cause, but they have, between them, contributed to the expenses of hiring a hall extra for the three months public work that has been carried on. As a public body, if all will put their shoulder to the wheel, the cause of truth is bound to spread. In unity there is strength. Let brotherly love continue in the future as it has done in the past.

CORR.

The Spiritual and Philosophical Association held a religious service on Sunday last, at 7 p. m. After a hymn and invocation the control of Brother Geo. W. Walrond delivered a stirring address on the "Second Coming of Jesus a Dogmatic Error." The purport of the argument went to show that Jesus never, by expression or otherwise, implied a second coming or a day of judgment. His prophetic expressions in the twenty-sixth chapter: Matthew had reference, the guide said, to the approaching destruction of Jerusalem, and this fact was qualified by the statement that the various astronomical signs and wonders predicted by Jesus, would be observed and the prophecy fulfilled in the then present generation; and in the destruction of Jerusalem the symbolic elements of Jesus' words were fully carried out. Theology, however, had twisted the language of Jesus to mean something never intended, and had omitted the very qualifying verses which had special reference to the generation then living; the result being that the bulk of Christians were deluded into the belief that Jesus would still come again at some uncertain, yet distant date; many, however, were very skeptical on this particular point.

Other subjects of a philosophical nature handed up and dealt with by the controlling intelligence in a very clear and lucid manner. The members of the association being desirous of forming a library, appeal to their Canadian and American brothers and sisters to send any volumes on Spiritualism and kindred subjects they are willing to donate. Kindly mail them to the president, Mr. Geo. W. Walrond, 198 Locke Street, Hamilton, Ontario, who will acknowledge receipt of same. The Spiritualists of Hamilton are in full swing and they mean business.

Read Hudson Tuttle's best story "Led to the Light."

## NOTES FROM ALL POINTS.

St. Paul, Minn.—Mrs. C. D. Pruden has resigned the leadership of the Children's Lyceum in favor of Alan T. Brown. Mrs. Pruden's numerous duties in the spiritualistic field requiring all of her attention. The lyceum is in a prosperous condition, and Mr. Brown is an earnest and efficient worker in the cause. Mrs. Pruden will ever be loved and remembered by the little flock she has led for the past three years.—Clarence D. Pruden.

Salt Lake City.—G. F. Perkins writes under date of January 18th: We have had two very successful meetings in Salt Lake City. Last Sunday we had the largest audience ever seen in the city to a paid meeting, so we were told. There is a growing interest in Spiritualism all through the West, and those public workers who can entertain by speaking, singing, and giving platform tests will succeed the best, and be of more benefit to the cause than those who do nothing but lecture. The combination system is productive of best results.

Waverly, N. Y.—Mrs. Mary C. Lyman was with us during December, and we were fed with such spiritual food as rarely comes to mortals. How I wish we had more such large-hearted, earnest workers. One can feel that the words come from a heart pulsating with a wish only to benefit and uplift humanity. She awakened quite a desire to know more of our beautiful philosophy among number of strangers. We hope to see her again in the near future. Mrs. S. L. Russell.

Spartanburg, Pa.—Brother Lyman C. Howe has just closed a month's engagement here where he has done good work, not only in the high order of his lectures—which are always superior—but in helping to organize a society, which is to be known as the "Church of the New Era." Brother Howe is one of the faithful few who never think of themselves in their untiring and unselfish efforts to advance the cause of truth, and point the way to nobler aims and higher attainments of reason. Wherever he goes the atmosphere is made purer by his presence.—Mary Webb Baker.

Brooklyn, N. Y.—The First Brooklyn Society of Spiritualists meets at Conservatory Hall, Bedford Avenue, corner Fulton Street, every Sunday morning and evening. Mr. A. E. Tisdale will occupy the rostrum every Sunday morning and evening in February. Mr. Tisdale is not only known as one of the most eloquent trance and inspirational speakers, but as the Sankey of the spiritualistic platform. At each service, with magical musical voice, he will sing some of our spiritual songs with such pathos and contagious warmth of feeling that will awaken the most tender emotions of every heart. Mrs. Abbie A. Burnham, platform test medium, trance and inspirational speaker, will occupy the rostrum in March, accompanied by her accomplished daughter, who will delight the audience as a vocalist and recitist. On Sunday, March 20th, the forty-fifth anniversary of the advent of Modern Spiritualism will be observed with an extraordinary program of good things.

Frankfort, Ind.—The Frankfort Psychic Research Association was well served during the early part of January by Dr. H. T. Stanley, as fine a lecturer as it often falls to our lot to listen to. The doctor's presence is fine and voice powerful, and best of all his texts are convincing, striking straight to the mark, wonderfully accurate and never failing to create a profound impression. The weather was bitter cold, and besides the usual after-clap of depression succeeding the holidays, we had to struggle against the apathy engendered by twenty degrees below zero and a limited gas supply. The consequence being that he did not receive the patronage which should have been his, and he accordingly was obliged to return to St. Louis sooner than we had expected. We hope to have him with us again, however, at no distant day. He has been very successful here in prescribing, his patients (especially in two cases which had been treated by other "regulars" without any perceptible benefit) gaining health and strength very rapidly. We found the doctor to be an upright gentleman, and a lecturer, physician, and test medium of unusually fine development. We all say success to such as these. CARRIE M. SMITH.

## Chattanooga, Tenn.

Spiritualism is growing rapidly in Chattanooga, through the ministrations of Charles Wesley Peters, who has been with us during the past four months. He is a talented speaker and organizer, and the tests that have been given through him, both from the rostrum and at his seances, have been perfectly wonderful, and convincing to skeptics, and quite a large number of converts have been made to our noble cause, both from the old orthodox belief, and also from the Roman Catholic faith. The good cause is progressing in this city, and we are all rejoicing to see the work go on.

We have an organization here, duly incorporated under the name of the Chattanooga Spiritual Association, and its officers are: J. W. White, president; T. S. Russell, vice-president; S. R. Stambaugh, secretary; W. A. Weigel, treasurer; Charles Wesley Peters, speaker and medium.

We have a fine, large hall, nicely furnished, that will accommodate five hundred people. And Mr. Peters lectures are very instructive and entertaining. He has met with wonderful success with his class for psychic culture. Many of its members have been developed in different phases of mediumship, and as a token of his valuable services the members and friends of our organization presented him with a purse of money on Friday evening, January 20th.

During the severe cold weather in this city our society has supplied from two to four hundred worthy poor people with seventy-five gallons of soup and bread every day free of charge. Our pastor, Mr. Peters, officiated at the funeral of Dr. James Lamon, recently delivering the funeral address, assisted by Rev. Dr. Bachman, pastor of the Presbyterian Church of this city.

Our members receive weekly your valuable paper, and are glad to know that you are spreading the light of truth to so many. Continue on in your good work, and may the good spirits hover around you. S. R. STAMBAUGH.

## Pittsburg, Kan.

The First Spiritualist Society of Pittsburg had secured the services of Mrs. M. T. Allen for the month of January Sunday, January 20th, closed her engagement here. Our faithful worker will enter into new fields for the month of February in Nebraska. Her lectures here have been attended by large and intelligent audiences. At the close of each lecture many received tests that were convincing proofs of the spiritual existence of their departed loved ones.

A meeting was called by the Rev. M. T. Allen at the residence of B. L. Able to adopt the best methods to promulgate the cause of Spiritualism and fill the offices of the society. The following were elected: Samuel Barrett, president; E. L. Maxwell, vice-president; Mrs. May Rogers, secretary; Miss Birdie Abel, treasurer.

We have many progressive thinkers here, all willing to work in the great cause of Spiritualism. BIRDIE ABEL.